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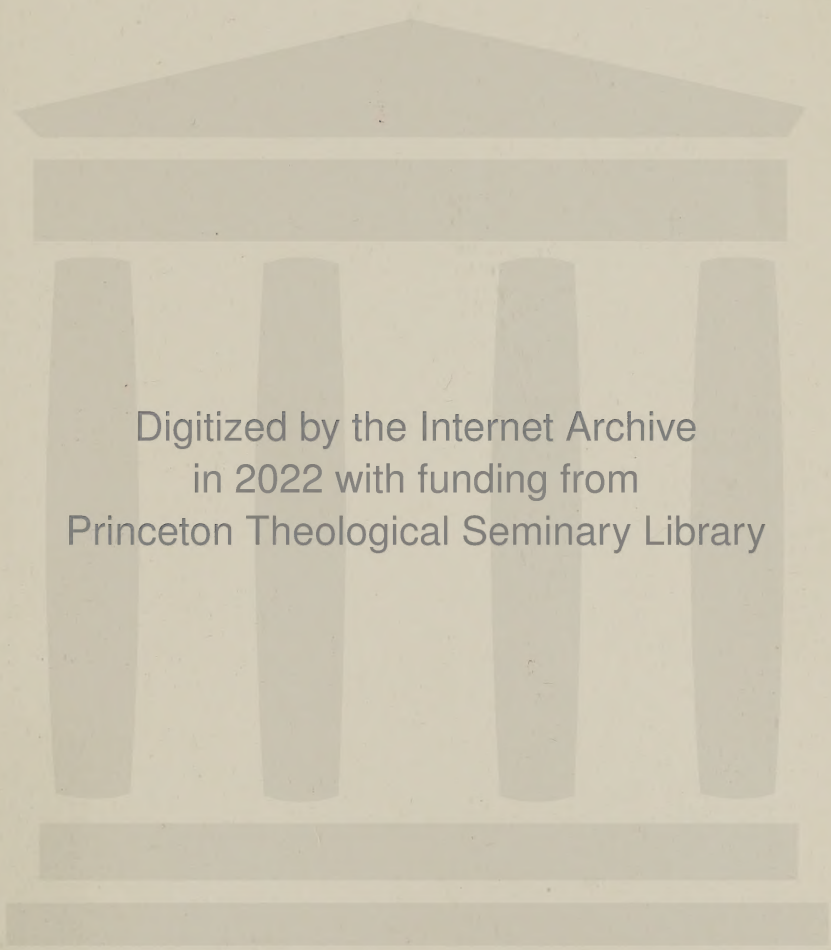
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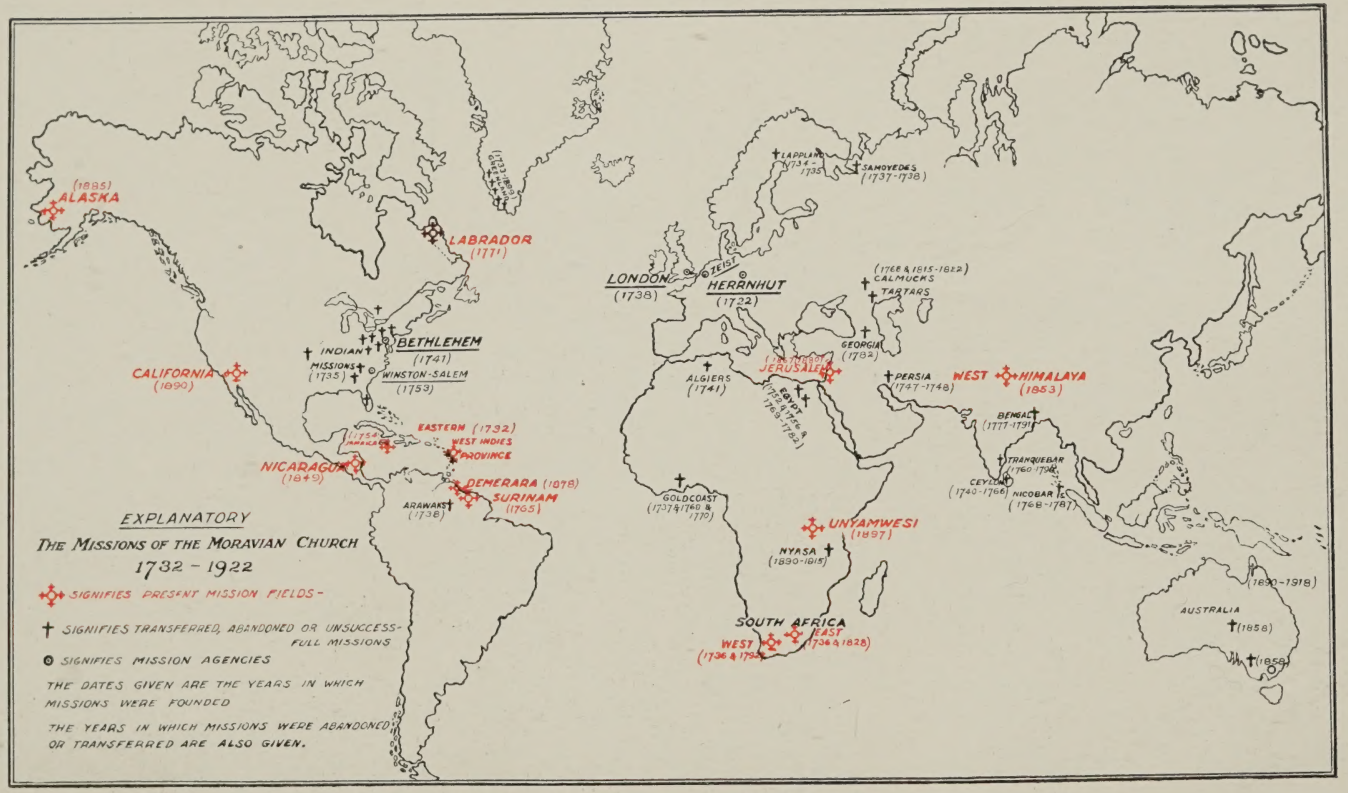

The World-wide Moravian Mission Field.

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World-wide Moravian Missions

IN PICTURE AND STORY

A BI-CENTENARY PUBLICATION

1732-1932

TEXT BY

ADOLF SCHULZE

Herrnhut, Saxony

"Geschichte der Brueder Mission"
"Die Brueder Mission in Wort und Bild"

and

S. H. GAPP, Ph.D., D.D.

Bethlehem, Pennsylvania

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TABLE OF CONTENTS

		Page
CHAPTER I	The Missions of the Moravian Church	5
CHAPTER II	The Mission in Greenland	11
CHAPTER III	The Mission in Labrador	17
CHAPTER IV	The Mission in Alaska	27
CHAPTER V	The North American Indians	41
	(a) David Zeisberger's Apostolic Labors	41
	(b) The Indian Mission in California	45
CHAPTER VI	The Mission in Nicaragua	51
CHAPTER VII	The West Indies and Demerara	69
CHAPTER VIII	The Mission in South Africa	85
CHAPTER IX	The Mission in East Central Africa	103
	1 The Nyasa Mission	103
	2 The Unyamwesi Mission	113
CHAPTER X	On the Borders of Tibet	123
CHAPTER XI	The Missions to the Lepers	145
CHAPTER XII	The Mission in Dutch Guiana	149

A List for Further Reading and Study

PREFACE

This memorial volume is published by the Religious Education Board of the American Moravian Church in anticipation of the Bi-centenary of Moravian Missions. It is an acknowledgment of the manifold blessings of God upon the dauntless and consecrated efforts of our foreign missionaries and of the church behind them to carry out the Great Commission. This splendid record should be a familiar story to every Moravian, young and old.

But more! *The triumphs of the past must be a challenge for the future.* We are honor-bound to match the heroism and the glorious faith of these heralds of the Cross. The fields are more ripe than ever before, the doors are open wide. *The call to larger service and Larger Life is sounding.* To what can it apply more emphatically than to our church's special task of Foreign Missions?

Profusely illustrated, well printed, attractively bound and sold at a very low price, this volume should soon be familiar in every Moravian home and far beyond. In every congregation there should be one or more groups engaged in the study of its contents. It ought to become a popular gift-book at once. Every effort to increase its circulation will be a missionary service. Old and young can put forth such efforts with success.

The original book, of which this is the American translation and revision, was written by the Rev. Adolf Schulze, of Herrnhut, Saxony, an earnest student and writer of our missionary history. The American edition is published with the hearty approval of our missionary authorities in Germany, who published the original volume. Dr. S. H. Gapp prepared the manuscript, in his capacity of chairman of our Religious Education Board. That board hereby expresses its hearty appreciation of the willing loan of the major portion of the cuts used to the Society for Propagating the Gospel among the Heathen, "The Moravian" and "The Moravian Missionary." But for this co-operation the cost of the book would have been quadrupled.

The financing of this publication has become possible through the fractional portion of the Publication Fund in the Larger Life Foundation which has already been contributed by the subscribers. The undersigned editor should be held responsible for all editorial short-comings, as Dr. Gapp has not seen any of the proofs, owing to his official visitation of the mission in Alaska.

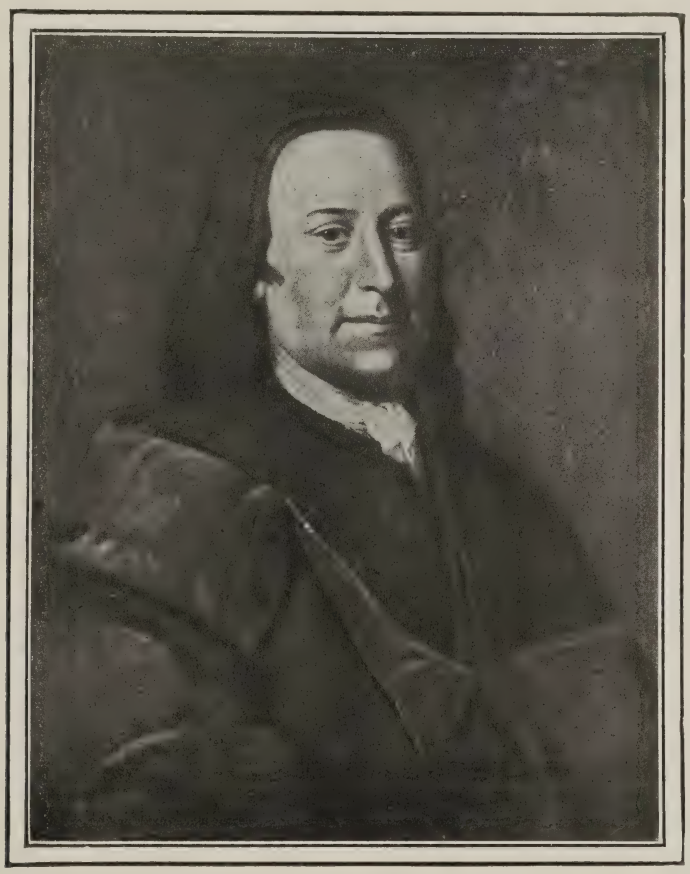
ROBERT H. BRENNECKE, JR., Secretary,
Religious Education Board.

Bethlehem, Pa., July 28, 1926.

CHAPTER I

THE MISSIONS OF THE MORAVIAN CHURCH

IN THE year 1932, two hundred years will have passed since the beginning of Moravian foreign work. A review of those years produces the certain conviction: not accident, not a wise impulse of men, not a noble desire to serve mankind, but the hand of God so controlled the hearts of men that in His own good time they were led to do this work. When we try to discover God's control in the details of its history—how he gathered the congregation at Herrnhut, and called into existence not only an outward co-operation but still more an inward, spiritual unity between it and Count Zinzendorf so that both together could be used for a great task, then we recognize clearly that the words of Christ apply here: "Ye have not chosen me, but I have chosen you."



NICOLAUS LUDWIG, COUNT VON ZINZENDORF.
From a portrait by Kupetzky.

Various influences of Zinzendorf's

youth directed his early thought to the heathen world. Not in vain did he spend six years in the Boys' School at Halle under the direct care of August Hermann Francke, who at that time was the mainstay of a just-awakening missionary spirit in Germany. The more he heard of the Kingdom of God among Christians and heathen in reports coming from near and far, the more there was mingled with his early, eager love for Jesus personally a very strong impulse to dedicate himself entirely to His service. In this determination he was greatly strengthened when, during his travels to finish his education, the nineteen-year-old youth saw Domenico Feti's picture of the thorn-crowned Saviour in the Duesseldorf gallery, with the Latin text, which translated means: "This have I suffered for thee; what hast thou done for me?"

Zinzendorf was a many-sided genius, who seldom missed an opportunity to attempt something for his Master. And a definite plan was in his mind ever since he personally met, on their furlough at Halle, the first missionaries sent to Tranquebar in the East Indies.

In that connection, in 1715, he made a covenant with his boyhood friend, Frederick deWatteville, with this purpose in view: "The conversion of the heathen and of such heathen only whom no one else was willing to approach." Zinzendorf later stated that their idea was not exactly that they were to do this themselves, for both were destined by their relatives for high position in the world and thought of nothing else but of obedience; but they hoped that the same God who had sent Professor Francke to the pious Baron von Canstein would also send

"This have I suffered for thee; what hast thou done for me?"

them people, who were fitted for such important service.

Nor did they hope in vain. Sooner than they expected, their wish was fulfilled, when in 1722, Moravian exiles, descendants of the ancient Unity of the Brethren, began to settle on Zinzendorf's estate called Berthelsdorf in Saxony and founded Herrnhut at the foot of the Hutberg. To be sure, all kinds of difficulties had first to be removed, and, largely through the young lord of the manor's own efforts, an inner unity had to be achieved out of very inharmonious elements. On the thirteenth of August, 1727, a gracious outpouring of the spirit of love and peace upon the previously quarrelsome spirits created a genuine Church of the Brethren.

Herrnhut, Saxony, from the Hutberg, looking toward Bohemia.

The next date of importance is Feb. 10, 1728. The Count asked the Brethren to meet him at his home for "a day of thanksgiving and prayer." This became a monthly custom. The day, usually a Saturday, was later called "Gemeintag"—in English, for want of a better term, Prayer Day. It was a meeting of the entire membership and combined the elements of a general church conference, mission study, imparting of general intelligence and arose from Zinzendorf's perplexity occasioned by an ever-increasing opposition to his Herrnhut experiment on the part of certain people in the vicinity and the large number of requests from people near and far to be remembered in prayer by the Count and the congregation. This first day of such a nature was a day of very earnest prayer; the unusually unctious prayer of David Nitschmann, later called "the Syndic," made a deep and lasting impression. The Count spoke on several texts and applied them pointedly to the Brethren. All present were deeply impressed and felt moved to attempt something really heroic for their Lord. Some thought this could best be done by taking the Gospel to Turkey, Ethiopia, Greenland or Lapland. Others thought this passed the range of possibility, especially Greenland. The Count stated his belief that the Lord could give them grace and strength to go

even to such countries, and urged them to be ready to attempt it. The next day all the single men of Herrnhut moved into the wing of a large house, and, besides doing their daily work, had daily instruction from the Count in writing, language-study, geography and medicine. All this, in order to be ready when the blessed day was to come of which they had spoken on February the tenth. That day of prayer must never be forgotten in the mission history of the Moravian Church.

and through the latter, to the mission already begun in Greenland by Hans Egede. Zinzendorf also learned that the Danish government was considering the recall of Egede on account of the total lack of result of his mission. Zinzendorf managed to persuade the government to continue the mission. At the same time he determined, if at all possible, to send the Brethren to help Egede.

Hardly had the Count, after his return, told the congregation the thought

Moravian College and Theological Seminary, Bethlehem, Pa.

Harvey Memorial Library. Comenius Hall. Borhek Memorial Chapel.

The Memorial Science Building, the Gymnasium, the Refectory and the Resident Professor's House are not shown in this picture.

For now the soldiers of Christ were ready for service. Those who had experienced the grace of God in their own hearts, now were awaiting their Lord's command to carry the Good News out into the whole wide world.

And the command came soon. For when the Count, with several of the Brethren, went to Copenhagen for the coronation of King Christian VI, he became acquainted with the negro Anton from St. Thomas and two native Greenlanders. Through the former, their interest was directed to the needs of the black race in the West Indies

of his heart, when volunteers offered for the task. For an entire year the congregation considered the matter and the members prayed over it in public and in their secret chambers—then they felt certain of the Divine call. With great joy they sent out their first two messengers of the Grace of the Christ:—Leonard Dober and David Nitschmann. They went to the island of St. Thomas, "to try to win one soul for the Saviour, and as many more as the Saviour would grant them." That occurred on the twenty-first of August 1732—the day that still is observed as

the birthday of Moravian Missions. Less than a half year later three more missionaries were on their way to Greenland.

Since that time the missions of the Moravian Church have grown rapidly under the blessing of God. In the life-time of Zinzendorf, missions had been begun in four of the great continents of the earth. At first it was possible to maintain permanently only these fields in America—in the Danish, Dutch, and English colonies, where they could live and labor in safety under the protection of Christian governments. When Zinzendorf died in 1760, there were forty-nine brethren and seventeen sisters in eight mission fields: in Greenland, among the Indians of North America, on the West Indian Islands of St. Thomas, St. Jan, St. Croix, Jamaica, and Antigua and finally in South America among the Arawaks in Berbice and in Surinam.

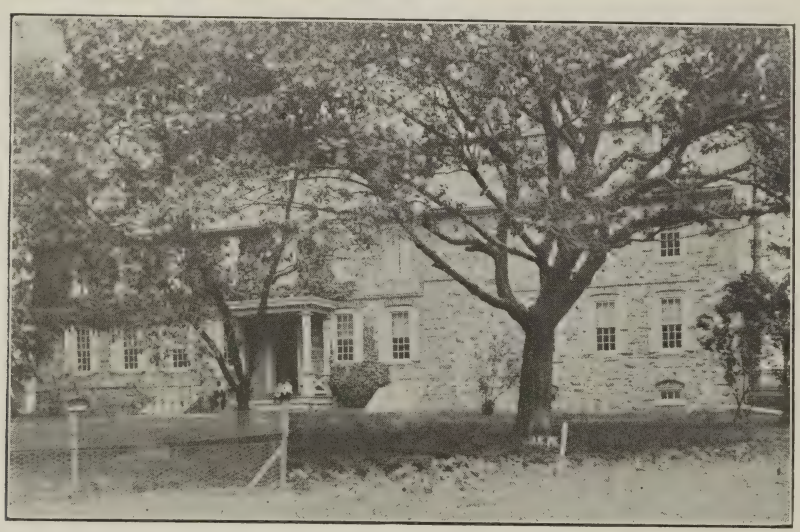
The congregations were grouped about thirteen main stations. There were three thousand baptized members and four thousand adherents in care of the missionaries. That was a richer harvest than one had dared to expect from the very modest beginning. When Zinzendorf was on his death-bed, he exclaimed in devout astonishment as he reviewed his life: "I had thought only of first-fruits from the heathen and now their number runs into the thousands. What a large company of souls out of our church now stands before the Lamb in Heaven!"

That truly was wonderful for a time when only very few individuals within the Protestant Churches ever thought of Christ's Great Commission. Since then there has been a great change,—thank God for that. Today the Moravian Church does not stand alone in her love of missions. The missionary spirit has been stirred into life in great circles of Protestantism. Some decades ago one could speak of foreign missions as a giant just awaking from sleep; more recently the World War has done terrible damage to the great cause; and yet, today it has become a mighty force which the world is compelled to treat with respect. And Moravians rejoice that they were permitted to contribute their share. Not only has one mission society after another sprung into existence and prospered, but the Moravian work has developed into a world-girdling task.

With the growth of the work, not only was it necessary to increase the number of the workers, but still more important was it to give the workers a training that fitted them to meet the many-sided demands of the new age. Therefore the Moravian Church, as other missionary organizations before her, had to found institutions for the special training of missionaries. Such a Mission School intended for German mission candidates was built in 1869 at Niesky, Upper Silesia, and was transferred to Herrnhut in 1923. The original six-years' course has now been shortened to four years. A similiar training-school for English Moravians exists at Bristol, England, while Americans are trained in the Theological Seminary at Bethlehem, Penna. At the present time, 1926, there are thirteen mission provinces with 134 main stations, 164 out-stations, and 339 preaching places. Beside the 133 brethren and 140 sisters who are European and American missionaries, there are 122 native assistants of both sexes, of whom 40 are ordained ministers, and 1000 native evangelists and helpers. They have 109,233 souls in their care, of whom 105,165 are baptized members of the mission congregations. In about 250 day schools 26,000 heathen and Christian children are taught by 700 teachers and in almost 200 Sunday Schools 24,963 children are given religious instruction by over 1,200 teachers. The cost amounts annually to about $500,000—which is raised partly by the assistance of Christians not members of the Moravian Church but interested in her foreign missions.

The administration of this mission-

ary work before the World War was in the hands of an International Mission Board with its seat at Herrnhut, Saxony, and this Board was elected by and responsible to a General Synod, constituted of representatives of all the home and independent mission provinces of the Church. The constitution of the international Moravian Church has not been abrogated, but the war and post-war conditions rendered its provisions with reference to control of the missions inoperative. Under a temporary arrangement, Surinam and South Africa are now controlled by a board at Herrnhut; Labrador, the West Indies, Demerara, Himalaya, Unyamwesi (East Africa) and the work among the Lepers at Jerusalem, Palestine, by the Society for the Furtherance of the Gospel in London, the headquarters of the British Moravian Church; and Alaska, Nicaragua, and California by the Society for Propagating the Gospel at Bethlehem, Penna., the centre of the Moravian Church in America. But the Mission remains the task of the entire Moravian Church. The missionaries in the field find it a source of great inspiration to know that the whole church at home holds itself responsible for the great work and shares with them the joys and the sorrows of the great cause of Christ in the heathen world. We at home should ever be ready to bear our full share of this responsibility; we can do so by earnest prayer and by self-sacrificing financial support.



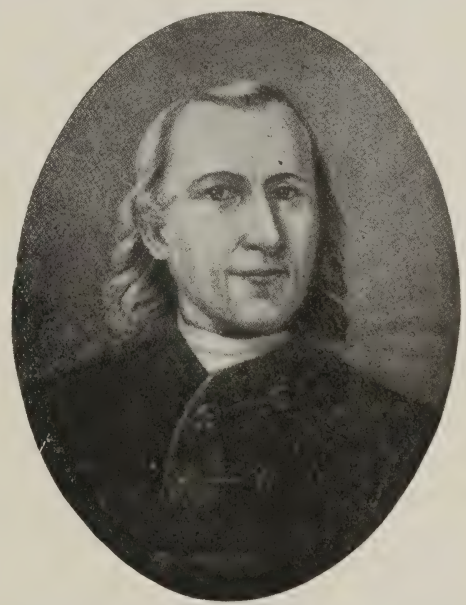
The Ephrata House, Nazareth, Pa.
Home for retired or furloughed missionaries.

CHAPTER II

THE MISSION IN GREENLAND

WE WILL begin our journey around the world in Greenland. The Moravian Church has now given this mission into other hands. Yet we dare not ignore this old and honorable field, where for 167 years Moravian missionaries preached the Gospel to a very poor and dying race. Great were the difficulties, great the heroism, great also the joy of saving souls for Jesus. If advantages offered by the land or its inhabitants had attracted the missionaries, they certainly would never have gone to Greenland—its name sounds like sarcasm. There are eight or nine months of unusually severe winter; a few warm weeks of summer offer but a poor substitute for the beauties and joys of our spring, summer and autumn. Plant life is very scarce; over large areas it simply does not exist. There are no forests. For a very short time only may the eye delight itself in the beauty of the green meadows and variegated flowers. There is a profusion of berries during the warm weeks. Now and then, but only at great expense of time and labor, does a missionary succeed in raising a few sorry vegetables in his garden.

And yet it would be wrong to say that Greenland does not have a beauty of its own. Yes, one may well call it a masterpiece of God's creating hand. The winter scene fascinates the eye by its indescribable glory. Mighty ice-covered mountain-chains traverse this largest island of the world. One can leave the shore-line and travel towards the interior only a few miles—then one strikes endless and eternal fields of snow and ice, stretching from one ocean to the other, deserted by man and beast. But take your stand on an icy pinnacle and look down towards the sea—you behold a wild confusion of rocky islands and small and large fiords or indentations which cut deeply into the torn, rockbound coast. Here dark masses of rock rise perpendicularly out of the deep water, there a giant of a mountain lifts his bare head out of a field of snow. Out there in the disturbed surface of the sea, icebergs sail



Matthew Stach, one of the first Missionaries to Greenland.

on in majestic calm. Countless blocks of ice ride the restless waves. They completely fill the bay till a strong wind drives them out into the open sea.

You would hardly expect to find this arctic world teeming with animal life. And indeed on the land living things are rare—occasionally a reindeer, a polar bear, a fox or a white rabbit. So much the more numerous, however, are sea-birds of all kinds at the strand. The water is teeming with fish. The seal in all its many varieties constitutes

the most important, the positively indispensable game for the human inhabitants of the coast.

Do you ask who can live in a land lacking almost all the essentials of happy living? Well, the Greenlanders live on this far-distant, desolate seacoast. They are indeed a miserable people; so long as they were heathen they had not risen far above the lowest stage of human life and yet we must recognize in them our brothers, whom God destined for salvation, who are entitled as much as we to the Good News of salvation in Christ Jesus.

And the Gospel was brouht to these people in a strange enough manner. The godly Norwegian pastor, Hans Egede, learned that Norsemen had lived in Greenland about the year 1000. For several hundred years nothing had been known as to their fate. Egede made the bold decision to find these fellow countrymen of his and to minister to them the Word of God and the Sacraments. When he landed on the west coast of Greenland in 1721, he was astonished to find the natives who long ago had displaced the Norsemen from Europe. Was he to return home in disappointment? No. Evidently God had led him to this spot and assigned him a task with these anything but attractive heathen. He made his second bold decision—bolder than the first. He remained in Greenland. That was the beginning of the mission which has been continued uninterruptedly to the present day and is now in the care of the Danish Lutheran Church.

A Group of Greenland Eskimos

Just at a time when the continuance of the mission seemed doubtful, three Brethren from Herrnhut landed in Greenland, in 1733, in order to support Egede. They were Matthew Stach, his cousin Christian Stach and Christian David. They built their home, which they called New Herrnhut, about half an hour's walk from Egede's station, Godthaab. Unfortunately, the somewhat pietistically inclined Brethren soon learned that they could not agree with the strictly Lutheran thinking of Pastor Egede and hence there was no prospect that they could work together

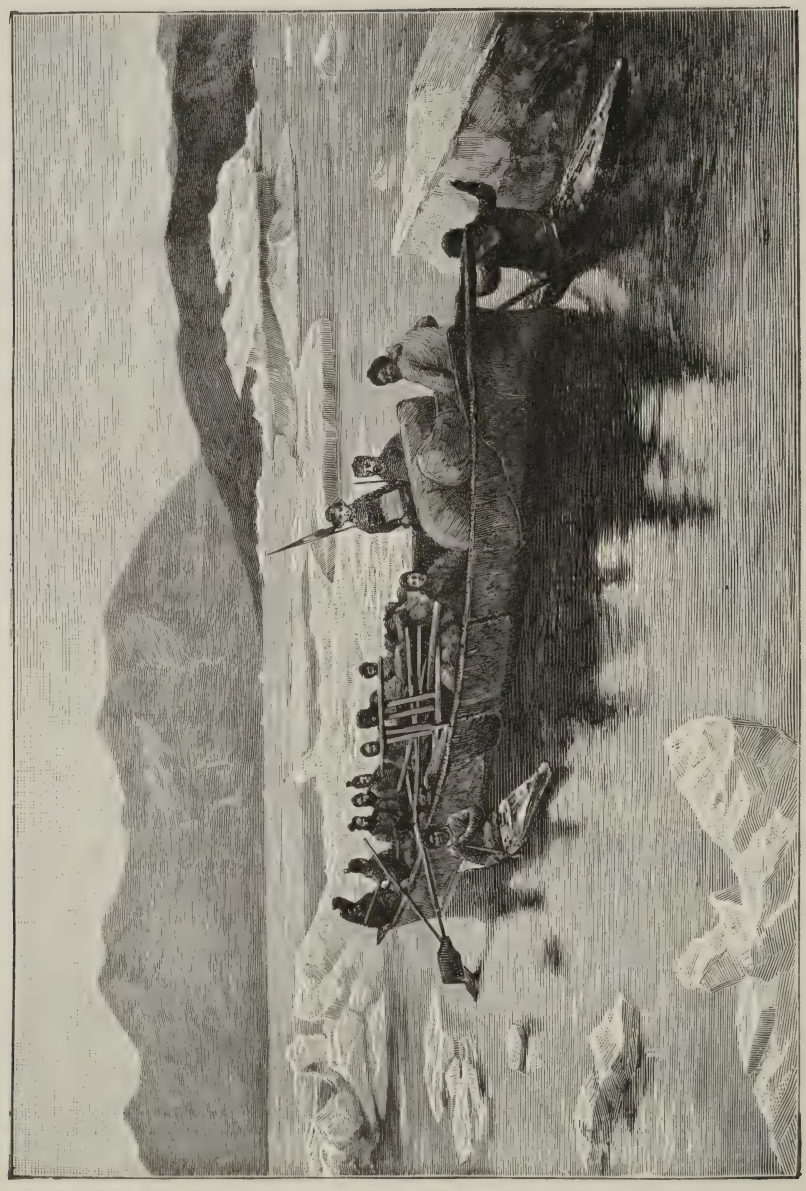
permanently. After a while it was necessary for the Moravian workers to take up their task independently.

Now we must take a closer look at these heathen. Their manner of life was simplicity itself. As hunters and fishermen they supported themselves entirely from the animals they caught on land and sea. There was nothing else to be had. In particular the seal had to furnish their necessities; meat for food, fur for clothing, fat for light and heat for their wretched earth-huts, bones for the manufacture of the implements of the chase and kitchen utensils. Beyond these the Greenlander had neither needs nor desires. Their gross and often stupid features plainly revealed that they lacked the higher interest of mind and soul. The hard fight for daily bread, the everlasting conflict with the inimical forces of nature for mere physical existence left neither time nor inclination for anything else. They had a few religious concepts, but they were very unclear. Characteristically enough, seals and reindeer played a most important role in their religion. They knew of a good spirit, Torngarsuk, and an evil spirit, for many of them simply their great-grandmother, and many minor spirits. The main activity of these spirits was to aid or to hinder the Greenlander in his efforts to obtain food.

Therefore the missionaries could find but few points of contact for the preaching of the Gospel. It required an unusual amount of patience, the courage of faith and a love rich in hope. God did not forsake them. After six years they had their first great joy, when at Easter time, 1739, they baptized Kajarnak and his entire family. A beginning had been made in their real work.

When in succeeding years there was a satisfactory increase in the number of converts, the founding of other stations had to be kept in view. If all converts could have been gathered in one or two main stations, that would have been easier and cheaper. The total number never could be large, for the coast was sparsely inhabitated. But their method of obtaining a living forced the Greenlanders to scatter as far as possible along the coast, so as not to interfere with each other's hunting and fishing. The missionaries were compelled to follow the natives and to build stations at intervals along the coast, where they could at least occasionally gather their parishioners for

Church and Mission House at New Herrnhut.



Eskimos in an Umiak and Kayaks.

worship and instruction. Six main stations were built: Umanak near New Herrnhut, Lichtenfels farther south, and near the southernmost point of Greenland, Lichtenau, Igdlorpait and Friedrichstal. The last named station, situated not far from Cape Farvel, was the farthest out-station toward the East Coast. On this still rougher and more inhospitable coast lived some East Greenlanders so isolated that the missionaries could not reach them; travel was practically impossible. Occasionally, however, East Coast natives came within the influence of the stations. To attract them, Friedrichstal was built. It accomplished that purpose. For, when the territory around the other stations had long been Christianized, the baptisms of East Coast heathen were still taking place there.

This mission always suffered greatly from the unpropitious natural conditions of the field. Even modern steamboats find travel along the coast uncertain and dangerous—icebergs, pack-ice, storms and dense fog. In 1895 the steamer Hvidbjoern (Polar Bear) was crushed completely in a terrible ice-jam. A missionary bride, Hansine Fogdal, saved her life but all her belongings went to the bottom of the sea. Another bridal outfit was sent from Europe in the same year, but the vessel bringing it capsized in the Greenland harbor, and most of her goods again were lost.

Communication between the stations was very difficult; for instance, a General Conference of the missionaries at all the stations never was held, could not be held. The proper spiritual care of the scattered parishioners thus was a matter of great difficulty. Yet the missionaries reaped a rich harvest of souls. In matters of the mind and of the spirit and even in the outward manner of life, the elevating power of Christianity became very evident. Commerce with Denmark helped greatly in raising the natives' standard of living, for thus they were furnished with various European accessories of civilization before entirely unknown to them. The moral and religious training of the Greenlanders is, of course, not yet perfect or ideal, and yet it is possible to assert that Moravian Missions in so far finished their work here, that there were no more heathen in

Friedrichstal and Harbor in Southern Greenland.

the vicinity of the stations. When, therefore, the General Synod of 1899 had to consider seriously whether retrenchment were not possible in an old field, in order to release money and men for more energetic advance in more recently begun efforts among real heathen, Greenland only could be considered. With heavy hearts, the members of that Synod voted to surrender the six Moravian stations with their 1630 members to the Danish Lutheran Church, which guaranteed a satisfactory churchly care for all the Christian Greenlanders.

The Lutheran Church was in a position to do this, because it had a large number of catechists whom it had trained from the mentally very much more gifted mixed-breed population. The lesser gifted pure Greenlanders, who constituted the Moravian membership, could have produced at best nothing higher than a good grade of native helpers.

In the year 1900 the Moravian Church bade farewell to its second-oldest mission. The workers could not leave a field that had for almost 170 years called forth the spiritual heroism of the Church, without great pain. A final service was held in Lichtenau and the mutual love and devotion of missionaries and native Christians was very evident. In forty boats and two hundred and twelve kayaks, such a multitude of Greenlanders gathered as probably had never assembled at one place before. For the last time they celebrated the Lord's Supper after the simple, ancient method of the Moravians and, as the missionaries left, the natives played for them for the last time the solemn chorals of the church on their slide trombones. On September 11, 1900, Moravian missionaries left the shores of Greenland forever.

Station Igdlorpait with Icebergs in the Harbor.

CHAPTER III

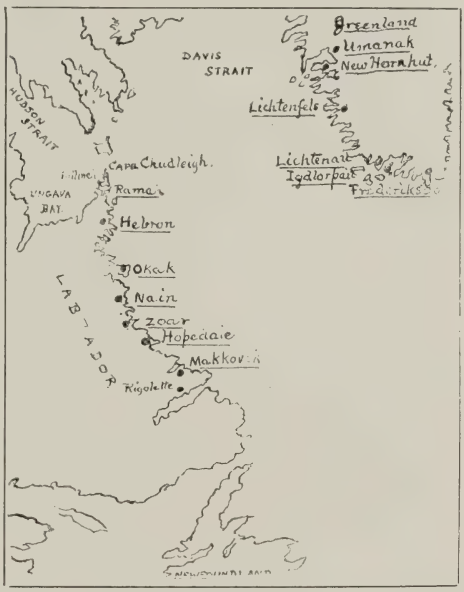
THE MISSION IN LABRADOR

THOUGH farther south than the west coast of Greenland, Labrador has a colder but fortunately also a dryer and therefore a much more pleasant and healthful climate. The thermometer often falls far below zero and the snow piles up yards high. Even the sea freezes solidly, so that a girdle of ice encases the coast five or six months of the year. Until this breaks up in May, approach to the harbors is impossible by steamship.

But when at last summer comes, the sun generates, at least for several weeks, a very pleasant warmth and lures out of the earth a very attractive even though dwarf vegetation. The mountain slopes are covered with a soft mantle of moss, the green shimmer of which in the sunlight can be seen at a considerable distance. Level places show a fine green sod and thousands of brightly colored flowers. Huckleberries and cranberries grow in abundance and are greatly relished, especially as no fruit trees of any kind can thrive. The missionaries manage by painstaking care to raise rhubarb, and a few vegetables, such as small potatoes and lettuce. Labrador has a great advantage over Greenland in the coniferous trees which grow at least in the southern part of the country, and also a few beeches, willows and alders.

The real beauty of Labrador consists not so much in its ephemeral vegetation or the color of its frail flowers as in the romantic forms of its wild, torn coastline of rock. Bays cutting into the land to various depths, countless islands of all sizes, precipitous rocks rising boldly out of the water, chains of mountains stretching away as far as the eye can see—all this produces a panorama of indescribable beauty. One of these islands, not far from Nain, produces the finest specimens of the labradorite, a lime-soda feld-spar, glistening in its natural state and showing all the colors of the rainbow when properly polished.

The thousand islands and the floating ice which sometimes remains in the



Past and Present Stations in Greenland and Labrador.

harbors till July and August, make shipping dangerous even in summer. A mission-ship experienced this in 1906. Fourteen days it was caught in enormous fields of pack-ice near the coast, in constant danger of being crushed—and it was near the end of July. How easily could the little vessels that make the annual trip between London and Labrador have been overtaken by the fate of the giant steamer Titanic, if God's protecting hand had not helped captains and pilots steer the ships safely past enormous ice-bergs and through terrible seas of ice. They have for many years borne the name: "Harmony." During 150 years, not once did

a mission ship meet with disaster on this sub-arctic coast. That can not be duplicated in the annals of northern shipping anywhere and gives abundant occasion to thank God for the protection He gave His messengers.

The animals of this country are just as arctic as are the plants. The land animals are mostly of the fur-bearing variety—reindeer, wolves, foxes, white rabbits, and polar bears. The white

against the elements. The "best provider" is the richest and most respected man, if indeed one can speak of riches here. The manner of life is certainly simple enough for all of them. Long contact with Europeans wakened the desire for better things and increased the use of "luxuries"—such as tea, tobacco and syrup. The farther south one goes, the more apparent becomes the influence of civilization. In

"The Harmony," Mission-ship at the Dock in St. John's, Newfoundland.

grouse is plentiful. The coast-line is the habitat of large flocks of sea birds, as the eider duck and the sea gull. The water is inhabited by seal, walrus and by an almost inexhaustible supply of salmon, cod and other fish.

The Eskimos, originally the sole inhabitants, live along the coast only, depending for their livelihood primarily upon water animals. Amid great privation and danger they eke out their existence by hunting seals or reindeer or fishing. Life is a constant battle

the north, the native huts alone are seen; in the south log huts or frame houses are more common. The houses of the missionaries are built of a wooden frame filled in with brick and covered with boards both outside and inside. They are warmer than if built of stone.

Near the southern stations, "settlers" are living as well as natives. They are partly white and partly a cross breed between whites and Eskimos. They speak English mostly, but live almost like the natives, as hunters and

fishermen. Their often very wretched log huts show that they know more about poverty than riches. They were entirely without spiritual care and churchly privilege, until the missionaries began to take an interest in them. Their number has considerably increased while the Eskimo population is steadily diminishing. Scarcely a thousand remain on the east coast.

In the last decades, a third element has been added to the population—30 to 40,000 fishermen from Newfoundland, attracted by the enormous catch of fish in Labrador waters. They stay here during the summer months only. Their presence has greatly stimulated shipping and the natives are not nearly as isolated as formerly. Until about 60 years ago, the annual trip of the good ship "Harmony" constituted the only regular connection with the home land. Now thousands of schooners ply these waters in summer. It is very picturesque to see a hundred or more of these boats riding at anchor at Hopedale some Sunday, while the fishermen are on land resting, or attending an English service arranged specially for them. From these settlers the natives learned how to build modern boats and how to handle sails. The missionaries all have boats of their own, because in summer that is the only means of travel.

The original native boats are altogether different. The most important for daily use is the "kayak," a boat nine to thirteen feet long, a light, narrow frame of wood covered with seal skin.

Choir and Pipe-organ at Okak.

In case of need, a man can carry it across the land on his head. It is a larger boat than the kayak of the Greenlander. It is also harder to manage and therefore the natives here can not show the same skill on the water as the Greenlanders. So much the more one must admire the way in which they guide the clumsy craft through the waves of the rough sea and the skill with which, seated in their boats, they throw the harpoon into the body of the seal. Their harpoon is a very simple and yet a very effective weapon

made of wood, bone and leather. In recent times, the harpoon is being displaced by the rifle.

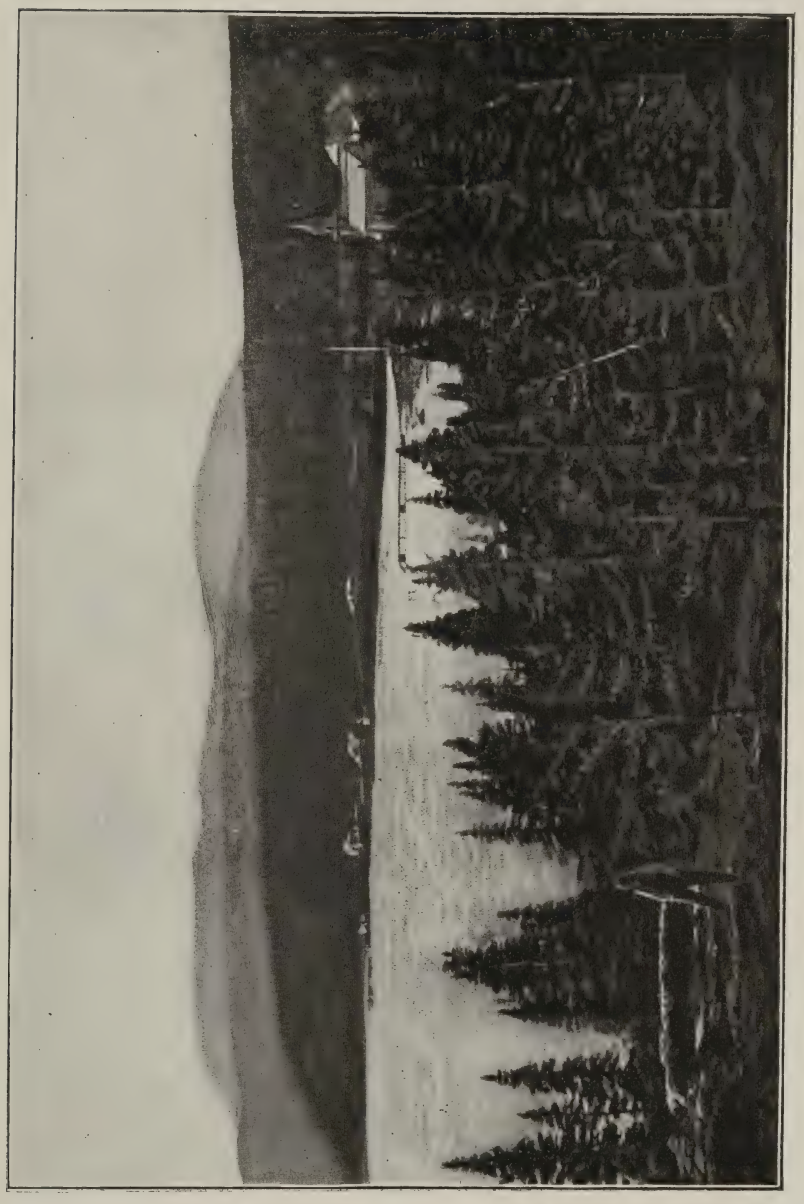
As soon as the severe winter has closed all means of travel by water, the Eskimo gets out his snow-shoes and his sled. They have two kinds of snowshoes; one kind very much resembles skiis, and the other was evidently borrowed from the Indian. The

Eskimo Village, Showing Frame of Kayak.

latter are more commonly used. They consist of a wooden frame, over which is stretched a network of thin leather straps made of reindeer hide. With these they walk over the surface of even freshly fallen snow. The sled, long and narrow, is drawn by half-wild, wolf-like Eskimo dogs.

Only by means of such sleds can the missionary visit the stations. Sometimes they can not reach their destination in one day. But that causes no special difficulties. Hotels there are none, to be sure. With their big snow knives, they cut large blocks of frozen snow, and quickly build a snow house. In a sleeping bag made of reindeer hide rest is comfortable and safe in such a hut. Such a journey may not exactly be a joy and a delight when the temperature drops far below zero, the wind blows furiously and the traveler's breath freezes in his beard, or when the storm obliterates every path and he is dependent entirely on the sense of direction and the keen scent of the dogs. The missionaries would not survive such a journey, or indeed a single winter, if they, like the natives, did not dress in warm and watertight fur clothes.

These conditions of nature and natives give the missionary work here its own peculiar character. The land

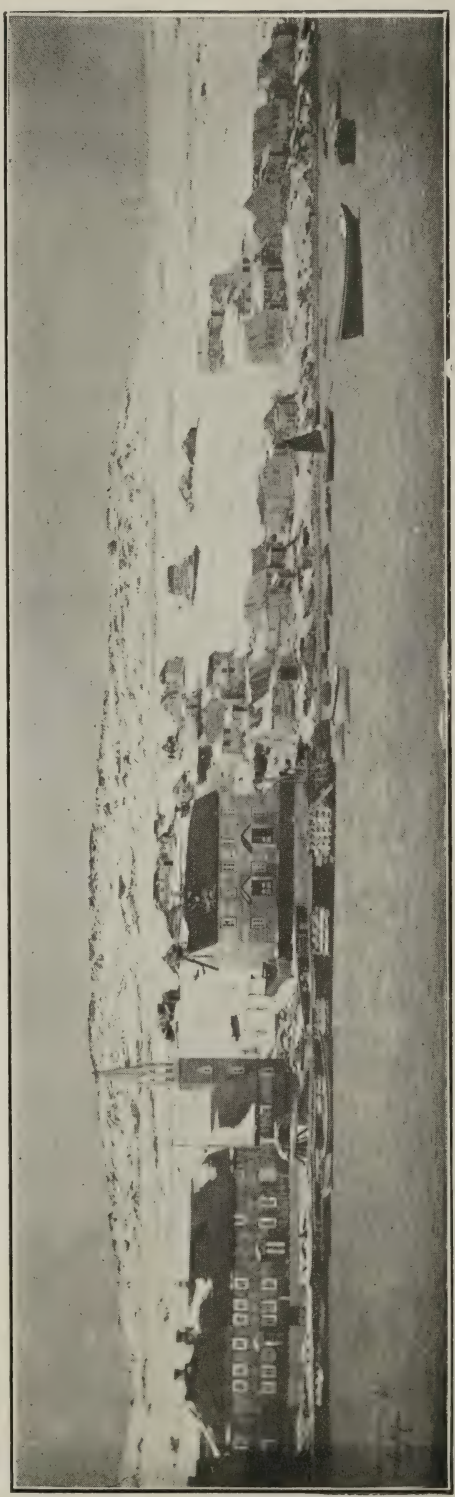


The Beautiful Surroundings of Makkovik.

is only thinly populated and yet in the course of time a number of stations had to be established along the coast. Nain, the oldest, was founded in 1771, then, in order, Hopedale, Okak, Hebron, Zoar and Rama. Okak, Zoar and Rama had to be given up. Later, Makkovik took their place for the churchly care of the settlers in the south and in 1904 Killinek was organized, the northernmost station, beyond Cape Chidley on Ungava Bay.

Politically, Labrador is under the authority of the Governor of Newfoundland, yet there is even now neither civil nor police authority. The missionaries are entirely safe among their Eskimos—their moral authority ordinarily is sufficient to keep order. This is sufficient proof of the thoroughgoing and permanent influence of the mission. Sir William MacGregor, Governor of Newfoundland, officially visited Labrador in 1905, 1908 and 1909. After one of these visits he said: "Since I have become personally conversant with the work of the mission in Labrador, I feel impelled to say that I know of no circle of men and women that deserves more respect, sympathy and encouragement for lonely, unselfish and devoted work." In an address to the natives at Nain he said: "Believe me when I assure you, that the missionaries have always been your best and truest friends; they are that now and ever will remain such." The Eskimos surely could not find better friends, for the missionary at his station gives them counsel and help in practically every aspect of life and duty, not only as preacher and pastor, but also as doctor and adviser in all possible affairs of life. A large hospital in care of a trained medical missionary was built in 1903 at Okak and has proved a great help in the care of the sick, which previously had rested on the missionaries alone. At times this doctor has a deaconess to help him. The doctor often visits patients in out-of-the-way places, even when traveling is difficult and dangerous.

From the very beginning the mis-



Church and Hospital at Former Station, Okak.

The Choir at Nain.

sionaries engaged in trade with the local people, at first for the purpose of earning at least in part the cost of the mission. It proved also to have great value in training the heathen. It gave the workers opportunity to train the natives in habits of thrift and order, much needed by these ungifted and dependent children of nature. Later, unprincipled white traders attempted to

Hopedale, One of the Oldest Stations.

The Church and Mission House at Makkovik.

Killinek, with Station in the Foreground.

Now abandoned, because the Eskimos have moved farther south, where living conditions are better.

exploit the natives; then the Christians gave them an example of honest business methods. At several stations a large store and warehouse stands near the church. Often there is also an establishment where the native women

An Eskimo School-girl in Labrador.

can take proper care of the seal blubber. There is a company in London which sells the goods received by barter in Labrador, for the benefit of the Moravian Mission. The ever-increasing competition of independent traders and fishermen has so changed the business conditions in Labrador that this London company is no longer able to make itself entirely responsible for the considerable cost of this mission. The general mission-treasury of the Church now defrays the expense of the church-work, while the London friends are responsible for the trade and the men engaged in business and industry in the Labrador mission.

No other church is active among the natives on the northern part of the coast. In Ungava and farther south an English mission is at work. The Eskimos are essentially Christianized and

this is unquestionably the result of the self-sacrificing labor of Moravian brethren and sisters in the course of more than one hundred and fifty years.

The native Christians of course are still far from perfect, especially in the realm of manners and morals. On the other hand, the "power of the Gospel" has unquestionably formed "a new creature" of many of these people, by nature on so low a plane of development. The proof of this is found in their civil and in their church life, among other things in their faithfulness in church attendance for worship and instruction. At the present time the work at the older stations resembles far more the character of organized church life than of evangelization, and the missionaries find the native helpers very capable. Way up north, in the vicinity of Killinek, there still are heathen people, but their number is rapidly diminishing.

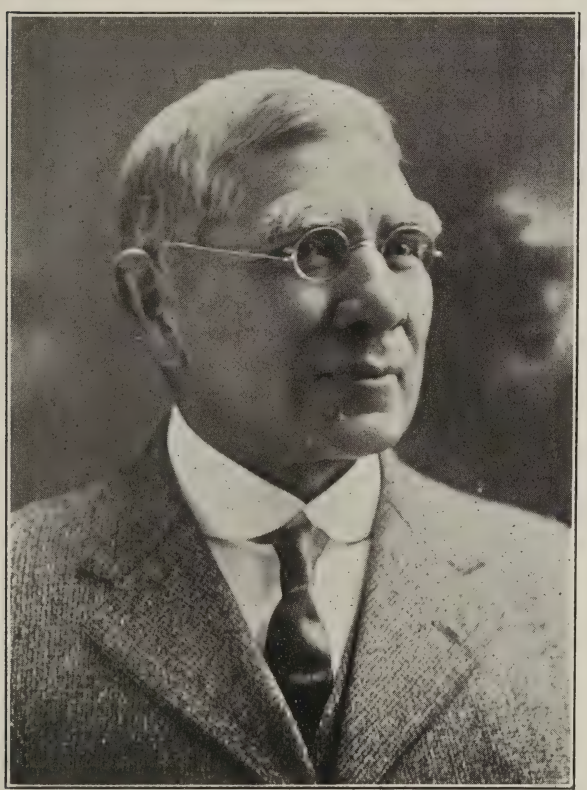
It was an occasion of great joy when, for the first time, native Christians built an out-station for themselves, on their own suggestion and at their own expense. This is Uviluktok, near Hopedale. During the fishing season, many church members work in that neighborhood, and they built this church that they might have spiritual ministrations during their absence from home. It was dedicated on August 30, 1903. One Sunday morning Governor MacDonald appeared unexpectedly at this station and was delighted to note how these people observed the Lord's Day and kept service in their little church. He said: "Even though you are here beyond the supervision of the missionaries, I see that you nevertheless observe the day as if your teachers were present with you. If there never had been any missionaries in Labrador, this church would not stand here and you would not be here today and you would not have a day of rest. Yes, it is questionable whether any of your race would still be alive."

A Group of Children at Killinek.

CHAPTER IV

THE MISSION IN ALASKA

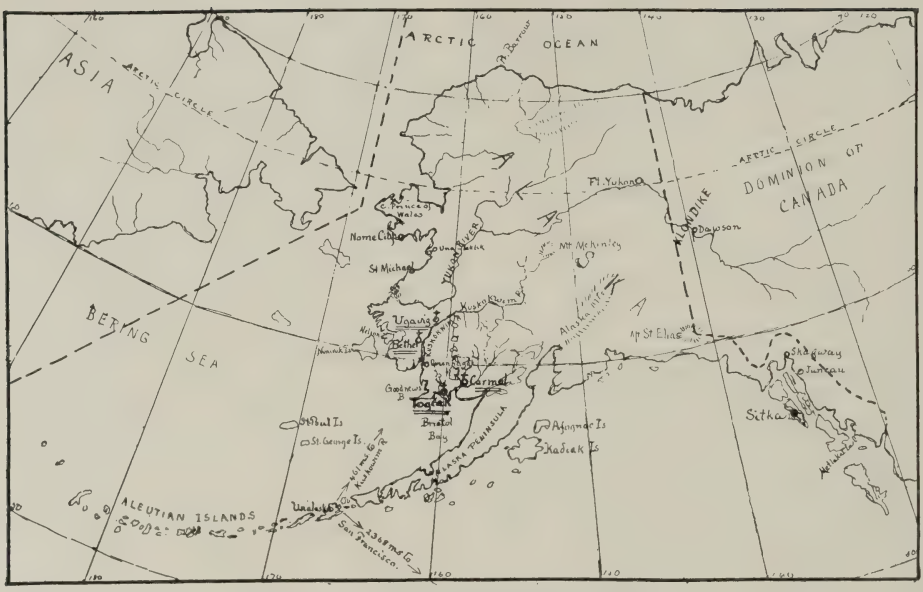
RUSSIA did not know just what to do with her great peninsula in the northwestern corner of North America and in 1868 sold it to the United States for seven million two hundred thousand dollars. The purchase was commonly called "Seward's Folly"—after the Secretary of State who negotiated the deal. Up to that time, the Greek Catholic Church had claimed exclusive spiritual jurisdiction over Alaska. After the sale, ten Protestant missionary societies soon entered the field—the Moravian Church among them. The physical conditions of the land and the racial characteristics of the natives are very similar to those of the other sub-arctic missions, Greenland and Labrador, except that Alaska has a very much greater variety of climate, flora, fauna and an immensely greater wealth of natural resources, especially mineral. To the present time the natural resources of Alaska have returned to the United States more than one billion dollars.



The Rev. John H. Kilbuck, a Delaware Indian. One of our Pioneer Missionaries in Alaska.

Mighty mountains, the highest peaks over 20,000 feet high, cross the great country. Great rivers and numerous inland lakes supply an abundance of water. The largest river, the Yukon, is a worthy rival of "the Father of Waters" in length and volume of water. It is also a very important means of communication with the interior. Its neighbor, the Kuskokwim, also a noble river, is navigable for a considerable distance for vessels of smaller draft. On its banks the Moravian Church's missions are located.

Bushes, moss, turf and marsh cover very large areas. This is called the "tundra,"—a Russian word meaning a marshy plain. Between these tundras there are hundreds of square miles of magnificent forests. The animals are like those of Greenland and Labrador. Worthy of special mention is the apparently inexhaustible supply



Map of Moravian Missions in Alaska.
Carmel and Togiak are discontinued.

of fish like salmon and cod, and all varieties of seals and walruses. But reindeer are not native here; they had to be introduced from Siberia. They were needed as draught animals in place of the dogs, and their flesh is a palatable food for the people.

The great value of this territory for the United States lies especially in its enormous deposits of gold, coal and copper. Several railroads have been built to make these, as well as the timber, more easily available for transport by ship to the rest of the world. The gold fields in particular have lured thousands of white people to Alaska; they hoped to become rich quickly and easily. Whole towns of working-class

A Winning Team of Racing Reindeer and their Driver, Karl.

Native Fish House.
Beyond the Reach of Dogs.

River Eskimos and Dogs at Camp.

Eskimo in Kayak with a Supply of Eggs.

Return from the Goose-hunt, Showing Native Sled.

people sprang up like mushrooms in the interior. Sad to say, their presence was not always an advantage to the weaker race of natives. The fortune-hunters left behind them a trail of vile diseases, of drunkenness and immorality.

The entire population is about 54,000, more than half of which is white—Swedish, Norwegian, Canadian, German, Irish and English. The natives are divided into four groups: Eskimos, Aleuts, Thlingits and Athabascans. The Moravians are working among the Eskimos only. Their number is difficult to determine—perhaps ten to fifteen thousand, a large percentage of whom live on the Kuskokwim River. In certain parts, as for instance in the Nushagak district, the population is slowly dwindling, mostly because of sickness. In the year 1900, an epidemic of influenza followed by measles and pneumonia, wiped out more than half of the people along the Kuskokwim. Our missions there were placed in a very critical condition for a while by that visitation. The Eskimos live almost entirely by hunting and fishing. They resemble their cousins in Greenland and Labrador in every respect. There are slight differences in some customs. For instance, beside the one-passenger kayak, they also have the bidarka, which carries three passengers. Social life is slightly more developed here; the so-called kashima is a kind of community house where the men and youths of the village meet regularly for consultation and for social entertainment—such as it is.

The Rev. S. H. Rock and Daughter Elsie in Furs.

It is larger than the ordinary, very

Kashima (Community House) at Akiak
Former Place of Worship.

ordinary dwelling, called barabara. These are commonly mere huts of wood, stone and earth, about half under ground, often inhabited by a number of families. In the villages under missionary influence, these shacks have been displaced by simple but neat frame houses. Heathenism still has a firm hold on these natives and exercises a strong control over their thinking. The so-called "shamans" (witch doctors) still play an important role. The opposition to the missionaries originates largely with them. Otherwise, the pagan religion shows itself mostly in superstitious practices, especially at certain feasts featured by masquerades and in their funeral rites. In comparatively recent times, it was customary to bury the living little child with the body of its dead mother.

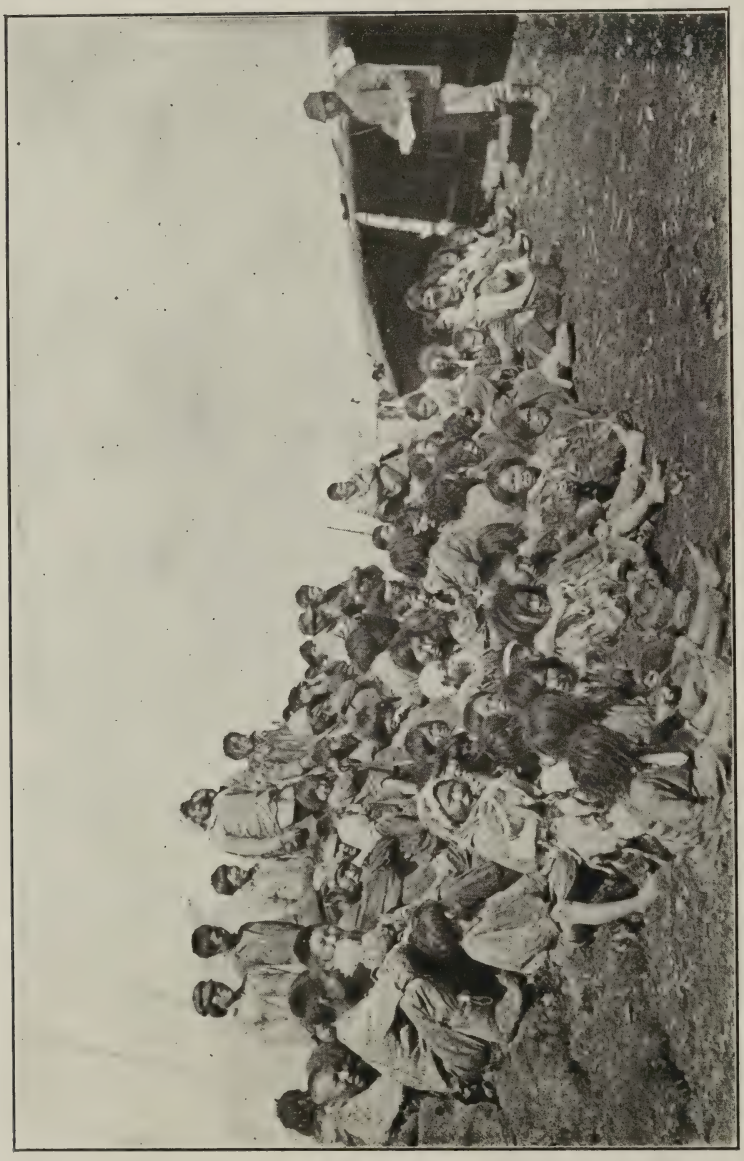
Several missionary societies preceded the Moravians to Alaska, but they ministered to Indians only. No one seemed to be interested in the dying race of the Eskimos. This neglect

Church at Akiak, Dedicated 1913.

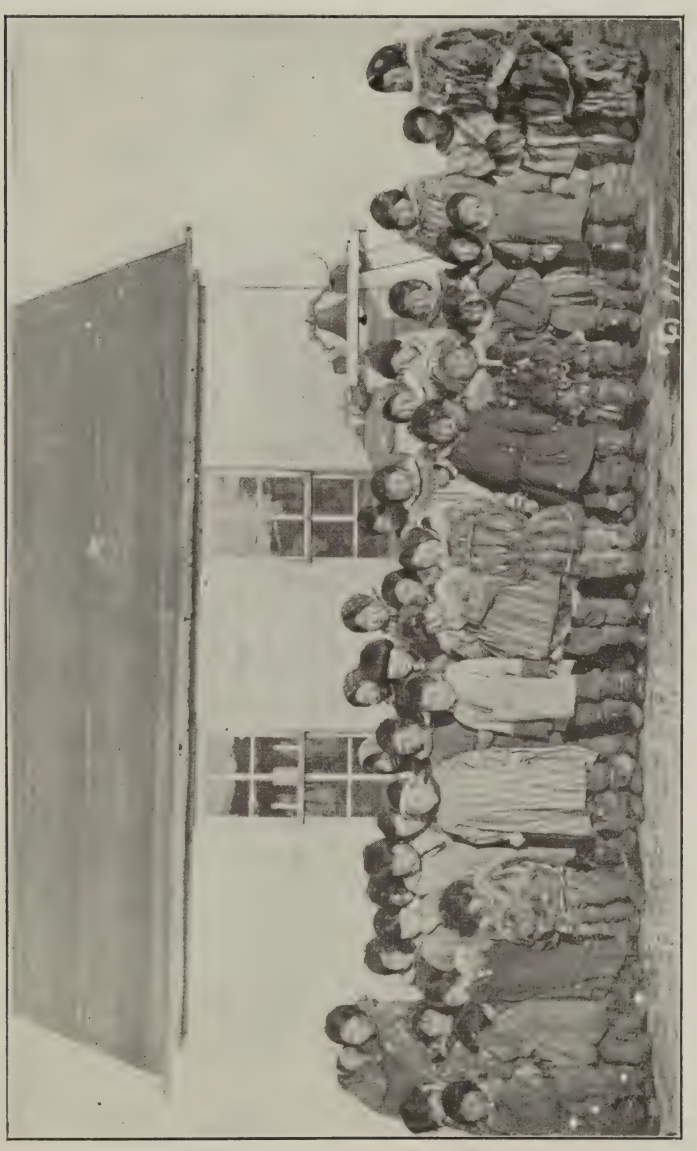
The "Moravian II," New Mission Boat at the Landing Place, Quinhagak.

made a deep impression on Dr. Sheldon Jackson, the apostle of Alaska, pioneer Presbyterian missionary among the Indians at Sitka, Alaska, and later Territorial Superintendent of Education who died in 1909. After appealing in

Station Bethel, Seen from the Kuskokwim River. Saw-mill in the Foreground.



Helper Kawagalek Preaching to Eskimos at Summer Fishing Camp.



Eskimo Children at Quigillingok.

The Kuskokwim Orphanage and Manual Training School, in Building, 1925. On the Quigtluk River.

Bethel, Looking toward the River. First House and Sawmill in Foreground.

Eskimo Boys and their Canine Friends.

vain to several societies, he pleaded eloquently in the Moravian Church at Bethlehem, Pa., on February 10, 1884. After a tour of inspection made by the veteran Indian missionary, A. Hartmann, and a young graduate in theology, W. H. Weinland, the mission was begun in 1885. The first missionaries were W. H. Weinland and John Kilbuck, also a recent graduate in theology, a full-blooded Indian, descendant of a famous Delaware Indian chief.

A Group of Missionaries and Native Helpers.
Rear row, center: Rev. J. H. Kilbuck
Front row: Rev. A. Butzin, Sup't.

With them and their brides went a pious Scandinavian-American carpenter, Torgerson by name. He was a man mature in years, of practical experience in life, and it was his task to help the young people build themselves proper houses in the wilds of their new home.

Bethel is the name of the station they built, on the lower part of the Kuskokwim River, and it remains till now the headquarters of Moravian work in Alaska. Before the first house was under roof, Torgerson fell from the boat into the river and was drowned. It was a sad day for the inexperienced missionaries, but they did not despair. The Eskimos seemed entirely unreceptive to the Gospel message. When the missionaries had somewhat mastered the difficult language, they found the heathen rather more responsive than in some other fields. After three years came the first definite result. On Easter Sunday morning, the missionaries stood beside the grave of Torgerson and rehearsed for their own comfort as well as for the benefit of the natives the story of Christ's passion, death and resurrection. An old man said: "Kuyana (thanks)! We never heard so much of the love of God. Please tell us all you know. We too would like to have that blood take away our badness." In that same year, eight adults were received into the mission-church; not baptized, but received. For these heathen had been baptized in their youth by a Russian priest and had actually been admitted to the Holy Communion. Nonetheless they grew up as ignorant heathen, according to their own statement, and had heard very little of the Gospel of Christ.

Starting Out with a Dog-team.

The Brethren were soon to make personal and unpleasant acquaintance with a Russian priest. While they were building the second station, Carmel on the Nushagak River, they were greatly hindered by the violent opposition of

a neighboring priest. Later a fish cannery attracted a very undesirable element as employees, not only whites, but Chinese and Japanese, whose influence ruined the work of the missionaries by misleading the natives into drunkenness, gambling and indecency. So Carmel was discontinued. On the Kuskokwim their efforts prospered, especially when several missionaries who had labored under similar conditions of life in Greenland and Labrador were transferred to Alaska.

Group of Eskimos at Bethel.

There are now two main districts,—Bethel, some distance up and on the west bank of the Kuskokwim River, has about a dozen preaching places to care for in its vicinity on both banks of the river and about another dozen stretched along the west bank southward all the way to Kuskokwim Bay and over toward Nelson Island; the other, Quinhagak, on the east bank near the mouth of the river, has about twenty centres of influence towards the south on Kuskokwim Bay and eastward on Togiak Bay and Togiak River. To preach the Gospel in villages scattered over such an area requires a great deal of travel and travelling is hard in Alaska. Sledding is not only strenuous, there is some risk connected with it. The missionaries alone could never accomplish this work. For years they have had some fairly well qualified native helpers. Partly to their efficiency must be ascribed the fact that the power of heathenism is broken in the immediate vicinity of the stations. It is also probably a direct result of their work that so many Eskimos are now asking for baptism. In the year 1912, for instance, 209 heathen asked for baptism in five months in the Bethel District alone.

At Bethel a home for native children was instituted, which proved to have great influence in bringing the Gospel close to the people. It was neither an easy nor a pleasant task to

try to train wild children, brought up in the greatest imaginable uncleanness. But the effort was successful. No more telling proof could be cited, than the evident difference between heathen children as they were brought to the Home, and the same children when they had finished their training at the Home. Their happy appearance and their good behavior stood in striking contrast to that of children untouched by the Gospel and by civilization. But above everything else, they carried away from the Home a precious seed in their hearts, the love of Jesus the Savior, which has borne glorious fruit in their lives. Necessity closed this Home some years ago, but this year, 1926, an Orphans' Home and Manual Training School was re-established, in a specially erected building on the Quigtluk River with an enrollment of more than a dozen children.

A Dog-team in the Timber

CHAPTER V

THE NORTH AMERICAN INDIANS

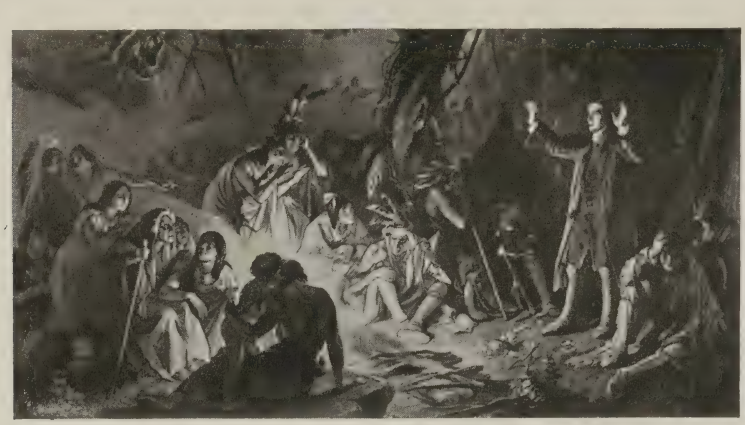
A.—DAVID ZEISBERGER'S APOSTOLIC LABORS

WHEN the Moravians became definitely established in Bethlehem, Pennsylvania, in the year 1742, a new mission opportunity at once thrust itself upon them in the presence of the wild Indians roaming the primeval forests all about them. Even before this, Christian Henry Rauch had begun his work among Indians in New York State in 1740 and the very earliest Moravian efforts in this country were made in 1735, near Savannah, Georgia. But the glory of Moravian soul-saving work among the red-skins falls in the time of David Zeisberger, a real Apostle to the Indians, who spent more than 63 years of a richly blessed life among his "brown hearts." He had an unusual linguistic ability, combined with most painstaking diligence, which he devoted to the acquirng of various Indian dialects, which ultimately he spoke as fluently as his mother tongue. The tribes and their languages have long ago disappeared from the earth, but Zeisberger's manuscripts still exist as proof of his talent and diligence:

David Zeisberger
Moravian Apostle to the Indians

grammars, dictionaries and translations. His studies were only a means to an end. He studied Indian language and lore in order to understand the native in his many-sided life and to comprehend his thought, so that he might approach him with the message of Jesus Christ on the basis of a real understanding of his inner nature. He lived months and years in distant native villages, the only white man among the Indians and he lived as much as possible as they lived. Their customs and manners were as natural to him as if he had been brought up in them. He became so thoroughly an Indian to the Indians that finally they no longer looked upon him merely as a friend, but with quaint old Indian formalities chief Shikellimy and his son adopted Zeisberger into the tribe of the Onandagas, clan of the Turtle, and named him Ganousseracheri, which means "On the pumpkin." But he never lost sight of his main purpose—to win the red man for Christ.

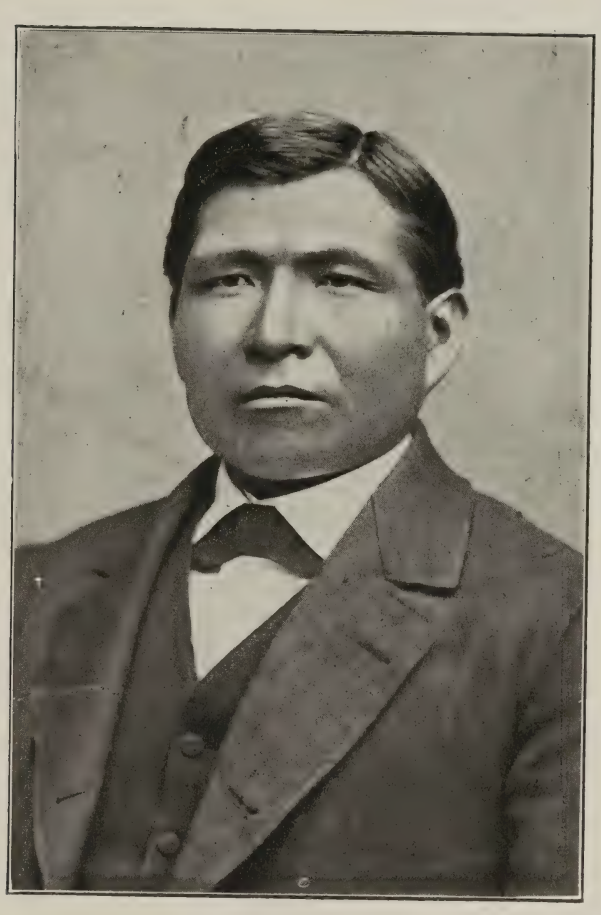
Many bold and dangerous journeys did Zeisberger make through the dense primeval forests of the new world. Very often he spent the evening with his "brown brethren" around their camp fires and eloquently witnessed for Jesus. Hopefully enough the first Indian congregations began to develop. But it seemed as if some unholy powers had formed a conspiracy against Zeisberger, his life-work, and against the poor Indian in general. One war after another devastated the land and decimated the people, and prevented the attainment of lasting peace and safety. The mission work was sadly disturbed—crushed in fact in one locality after another. Hardly was a station built and prospering, before it was destroyed and its people driven away. The bloody wars between the English and the French for the possession of the colonies in the new world, interne-



"The Power of the Gospel"
D. Zeisberger Preaching to the Indians.
(Painting by A. Schuessele.)

cine wars among the various tribes as they became entangled by alliances with the great world powers, and the Revolutionary War of the American colonies against England were the main causes of the disaster.

For decades the whole country was in a constant state of excitement. On the western border in particular there prevailed an intense hatred of the Indian. By common consent they were considered outlaws. "The only good Indian is a dead Indian." Terrible cruelties practiced on the settlers caused that feeling,—cruelties that often were done in revenge for the injustice of which the white people were guilty.



Captain John Morongo.

Moravian Indians were not guilty of acts of barbarism; they were peace-loving and God-fearing. During the Revolutionary War they were feared and hated by both the British and the Americans. The British considered them spies for the Americans. The Americans thought them allies of the British. They were not the one thing nor the other. That they entertained war parties of both sides is undeniable —a necessity forced upon them by the sacred laws of hospitality. It placed the converted Indian in an unenviable and a dangerous situation. Time and again, Zeisberger and his converts were forced to leave well-established villages and fruitful farms and trek farther west to begin all over again—and move on once more. Twice his stations were attacked and their people massacred. Gnadenhuetten on the Mahoni (Lehighton and Weissport, Pennsylvania) was sacked by wild redskins and eleven white people murdered, in 1755. The second time wild white men attacked Gnadenhuetten on the Muskingum (now Tuscarawas) in Ohio and butchered ninety Christian and six visiting heathen Indians, in 1781.

During all the turmoil of these years, Zeisberger never forsook his children of the forest. As a faithful shepherd, he led them from place to place and with invincible patience he gathered again his little flock scattered by war. There were, of course, some years of peace, during which the Gos-

Chapel at Rincon.

pel proved its power over Indian hearts. But these times never lasted long. Zeisberger personally built no less than thirteen stations. The last one was Goshen, Ohio, where in 1808 he died in the 88th year of his life. Only a little group of Christians was with him and they bitterly lamented the passing of the patriarch whom they dearly loved. At that time, there were only two little Indian congregations, with a membership of several hundred souls:

Chapel at the Potrero.

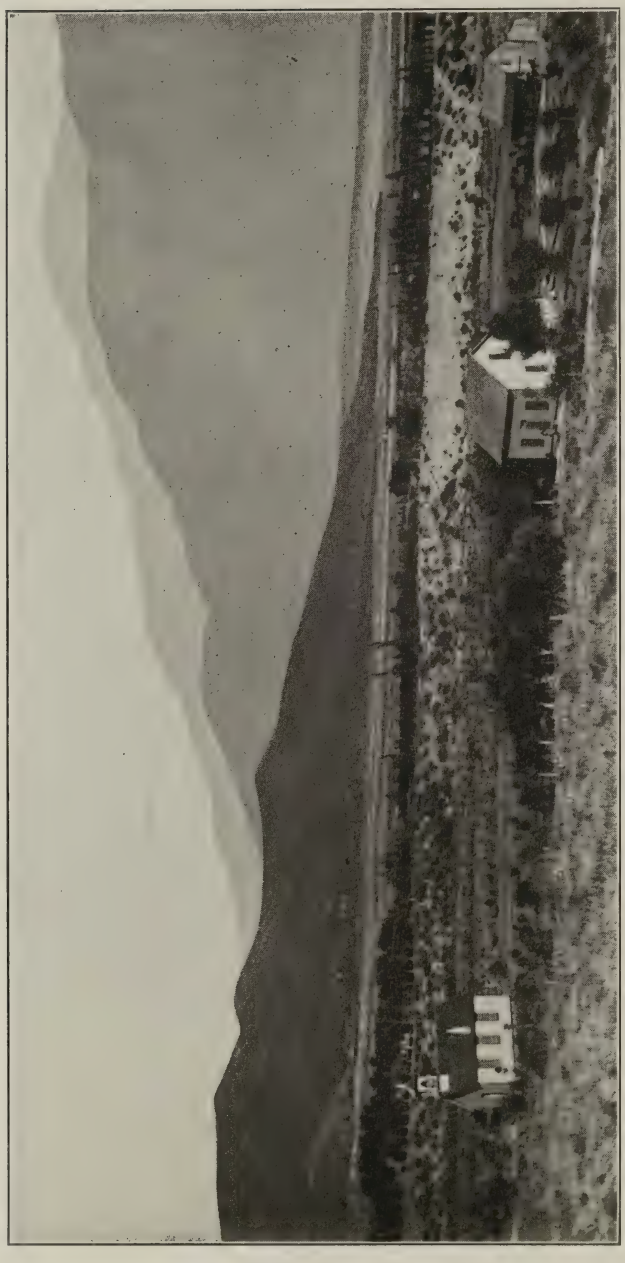
Government Indian School at the Potrero.

Goshen, Ohio and Fairfield in Canada. Both these names have since disappeared from Moravian annals. Fairfield united with the Methodist Church at the end of the last century. In the early years of the 19th century, the Indians were forced to leave their lands east of the Mississippi River. Gradually the Indians were restricted to reservations under government supervision. The Moravian Church could no longer follow them. Thus ended the great story of Moravian effort to bring the Gospel to the noble red man of the North American forest.

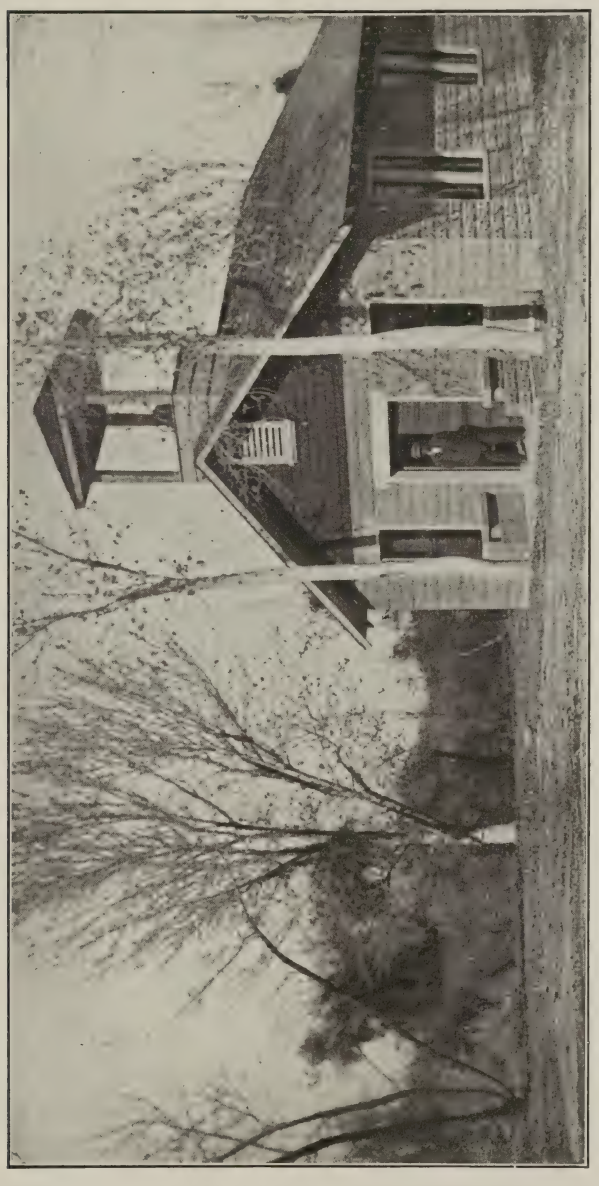
In 1925, 349,595 Indians survived in the continental United States, divided into more than 150 tribes and clans, speaking different dialects and scattered on 147 reservations in practically every State of the Union. 120,000 of them speak English. 79,000 are citizens and 26,000 are voters. Less than one third of them are connected with the Christian Church and about 46,000 are in no way looked after by either Protestant or Catholic missionaries. Nine thousand young Indian men fought in the American Army during the World War. The Indian of the olden days was a religious being. All that is left of that old Indian is the war-paint, bow and arrow, blanket and moccasin. The modern Indian is in a transition period. He must become a Christian citizen. He needs the help of the Church. The Moravian interest in him has not entirely disappeared. For before the last Moravian Indian congregation came to an end, an opportunity came for work among the so-called "Mission Indians" of California. The old love for the red man found a new object of its care.

B.—THE INDIAN MISSION IN CALIFORNIA

THE Moravian Church can not make a boast of its Indian mission in California so far as numbers are concerned. The mission necessarily must share the fate of the surviving Indians—once they were the vigorous, proud rulers over a vast and wonderful domain, now they are only a



The Church and Mission House at the Potrero.



The New Church at Martinez.

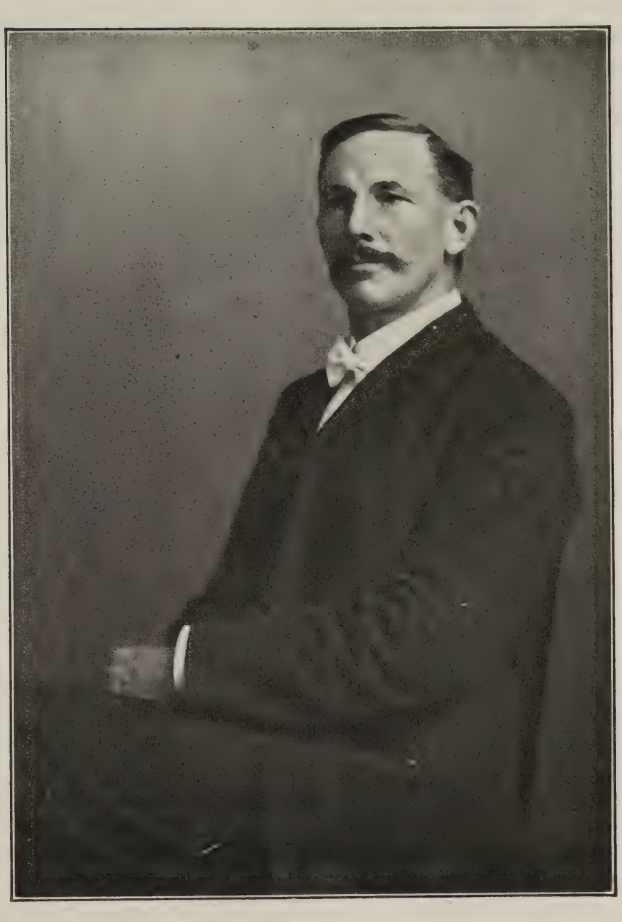
remnant living among a great and rich people of another race. Of the few thousand Indians left in California, about one fifth are "Mission Indians." Nevertheless here was an opportunity to play the Good Samaritan.

The call to the American Moravian Church to help the Indians in California came in the year 1889, and in this strange way. Helen Hunt Jackson, special Indian commissioner for California, published a book in 1884, with the title "Ramona;" it was intended to expose the wrongs suffered by the North American Indians in general at the hands of the white men, and in particular to draw attention to the wretchedness of the Indians in the small Indian reservation in California. "Ramona" is a common name among women on that reservation. This book caused the Womens' National Indian Association to attempt to civilize ten Indians by providing school privileges for them and to Christianize them by giving them the Gospel. The Association asked the Moravian Church to supply the missionary. William H. Weinland had just returned from Alaska because of ill-health, and the church called him to establish the Banning station in 1890.

For missionary Weinland, the transfer involved a very great change of climate. Alaska does not have enough heat—the Potrero in California has too much. Alaska has too much moisture —the Potrero not nearly enough. A rank tropical vegetation appears whereever there is sufficient water. The station stands in a dry, hot desert of sand —prickly cactus grows in abundance. The soil however is fertile. Wherever artesian wells or, in later years irrigation, provided water enough, trees flourished, fine orchards were developed, palms grew luxuriantly, grapes, almonds, olives and other fruits and vegetables throve. Sheep and cattle raising are profitable. The natives of course had none of these modern methods of agriculture. They eked out a miserable existence in their hot sandy deserts. Their homes were exceedingly primitive, square houses of boards or adobe, (bricks of sun-dried clay) very occasionally of stone. The interior is not inviting; scarcely any furniture. The native is inside only when he eats or sleeps. The rest of the time he sits in the shade of his house. Some of the young men go into the nearest villages for work—especially to help harvest plums, oranges, nuts, etc. The women busy themselves in weaving baskets out of plant fibres and roots. More than any kind of work, however, the native loves—idleness. He never suffered from diligence—rather would he devote himself to drink and gambling. His languid disposition seldom craves more noble satisfaction. Life is very monotonous. Now and then a dance, in which a medicine man takes the most prominent part, provides a little variety.

Beside the dance, heathenism does not seem to have a very strong hold on these people. They show few signs of any religion. Many years before, Catholic padres were active here and a few phrases and customs introduced by them still survive. The Jesuits began their work here in 1734, were expelled by the king of Spain in 1767, and were followed in 1769 by Franciscan friars, who established twenty-one missions. They abandoned the field in 1836. These priests left the "Mission" Indians when the Spanish and the Mexican ownership of California ceased. Mexico ceded the entire territory to the United States in 1848.

The lot of these Indians under the new government was not more pleasant. The white settlers abused the Indians and made the Indian very suspicious of the pale-faces. Hence missionary Weinland found the approach to his new parishioners anything but easy. Only after their shy and dull minds became convinced that his friendliness and love were really unselfish were they ready to listen to him. Confidence was greatly strengthened when the greatly respected chief,



The Rev. W. H. Weinland
Veteran Missionary in Alaska and California.

John Morongo, who at the same time was a police official in the service of the government, openly took sides with the missionary and faithfully supported him. Gradually the natives opened their reserved and unimpressionable hearts to the influence of the Gospel. A little congregation of baptized Christians was organized, among whom were some who manifested a more manly and decided form of Christianity than one could naturally have expected of them.

Such resoluteness was soon put to the test. When the Catholic Church learned that a Protestant work had been started in the field it had deserted, its priests were on the field immediately and did not hesitate to interfere in every possible way. Arson, murder-plots, attempts to poison—such methods the new missionaries had to face. At several of the preaching-places connected with the stations, Catholic chapels were erected, as at Martinez and Rincon, even though there was no need for them. It even happened once that a priest by force seized the corpse of a baptized member of the Moravian Church, baptized the corpse according to the Catholic formula and then had it buried in a "consecrated" i. e. Catholic, cemetery. Added to such enmity, consider the hardship of travel through the hot sandy wastes and the primitiveness of the living conditions,

and you will not wonder that occasionally the missionary complained of the hardness of his lot. But the work for God and for souls was not in vain. Three stations developed, Potrero, Martinez, and Rincon, with a number of filials, at which little congregations regularly assembled for worship and for instruction in holy things. It is a matter of great encouragement to know that the Indians in the care of the Moravian Church have not only progressed wonderfully in an economic way, but also have made great headway in overcoming their national vice—intemperance. The Protestant Indians work very much more diligently than the rest of them. In the Potrero they raise barley and oranges; in Martinez, beans and especially watermelons, which in the market of Los Angeles are considered the best to be had in that entire neighborhood. All this good work in the life-time of one man —W. H. Weinland. Surely a great reward for him and his associates!

It can never be anything else but an humble work. There are no great numbers of people to deal with. Some think their number will continue gradually to decrease, that this is a dying branch of a once great people. There are scarcely more than 3000 Indians in California—the survivors of eight separate tribes, and they live scattered widely over the land. That is an oppressive thought, but must not prevent the Moravian Church from performing for the few surviving members of a dying race the last service of love, in bringing them, even if it should prove their last hour, that peace of heart that the world cannot give, that comes only from the message of the love of God in Christ Jesus.

New Parsonage at Martinez.

CHAPTER VI

THE MISSION IN NICARAGUA

(MISKITO COAST)

AFTER wars had violently destroyed the Moravian work among the North American Indians, and before the mission among the remnants had been started in California, the missionaries of this missionary church were again brought into contact with a numerous Indian population in Central America. The total Indian population of Central America is twenty million; mixed White and Indian, thirty-two million; mixed Negro and Indian, seven hundred thousand. On the Eastern coast of Nicaragua there was the "Miskito Indian Reserve," named after the largest Indian tribe inhabiting the seacoast. It had a native king of its own, but was under a protectorate of Great Britain, till in 1894 the entire Reserve was annexed by the Republic of Nicaragua. Bluefields is the seaport and most important city of this country.

Its climate is tropical, wet, hot and ennervating. Alternating land and sea-breezes can be depended on daily to make the climate bearable for white people. With the extreme heat there is a superabundance of water, distributed over the entire flat area in numerous rivers and narrow canals. Along the sea coast there is an endless marsh. It never becomes entirely dry. Here and there dry patches of ground stand out of the swampy region, like islands out of the sea. On these the Indians build their settlements and the missionaries their stations.

Church in Bluefields.
(Lagoon in the background.)

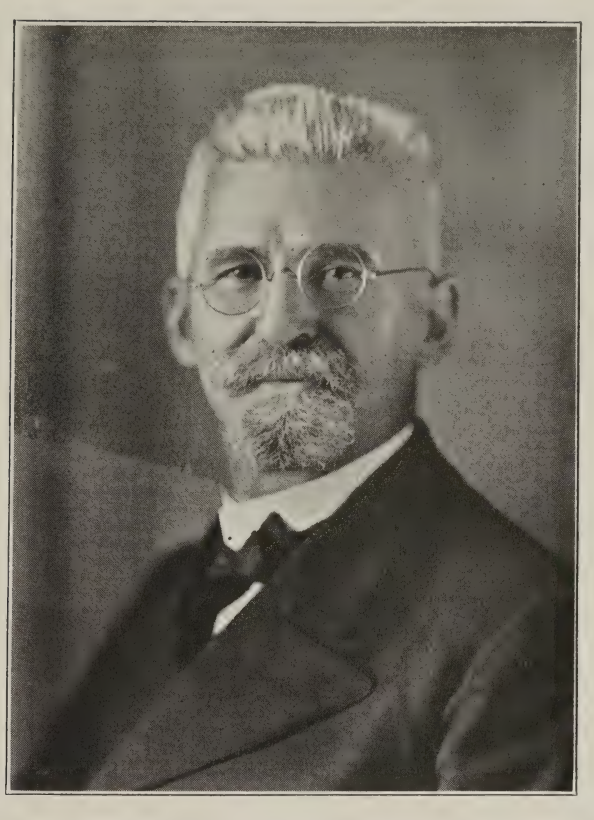
There are no streets here—the watercourses are the only means of com-

Map Showing Our Mission Stations.
Drawn by Rev. George R. Heath.

munication. The most common means of transportation is the "pitpan," which the Indians skillfully construct out of the trunk of a tree. Sailboats and latterly small steamers can be used only on the lagoons and larger rivers. The dory or canoe and the motor-boat have been in use for some years.

You would expect that a country with tropical climate and an excessive abundance of water would be covered by the rankest kind of tropical vegetation. Yet this is only partly the case. The low lying strip of land along the coast is mostly an infertile waste of sand. Behind this, towards the west, there are miles of desert "savannas"—i.e. level stretches of land covered by grass and bushes, but usually without trees. The monotony of these "steppes" is occasionally broken by a clump of pine or other trees. Still farther in the interior, there are mountain ranges with splendid forests and rich in mineral wealth. The primeval forests of the tropics are found along the rivers farther inland. But even along the coast, spots of fertile soil are found; here may be raised sugar cane, corn, cotton, tobacco, coffee, cocoa, oranges, pine-apples, cocoanuts and bananas. The last named are the most productive and not only supply the natives with their main article of diet, but very large quantities are shipped to North America. Special mention should also be made of the cassava, the tuberous root of which takes the place of potatoes in other countries. Mahogany and cedar are the most valuable trees found in the forests.

All kinds of animals are found here. In the forests, countless monkeys and parrots disport themselves. Many varieties of poisonous snakes make the woods dangerous for man. Owners of herds of cattle fear the jaguar most of all. Ants, ticks, chigri, and sand fleas (spring



Bishop Guido Grossmann, Superintendent.

tails) almost make life miserable. There are also valuable animals, such as the wild pigs, deer, fish, and big turtles, sometimes weighing a hundred pounds, the flesh of which is greatly prized. There are but few cattle among the Indians.

The population is scattered thinly over the land. Representatives of the most varied races live together here—the black, white, red, yellow and brown. The Indians still are the most numerous—about 20,000. The first missionaries had these in view when they came to this country. Immigrants are coming in ever larger numbers, especially in the neighborhood of Bluefields—Negroes and Mulattoes, and in more recent years, Creoles and Chinese, but above all Spanish half-breeds from the interior of Nicaragua.

Even the Indians represent various tribes. Their customs and manners indeed are very similar; their dialects, color of skin, and even physical characteristics differ somewhat. They are not by any means all pure Indians; many show traces of negro blood. All of them are expert swimmers, good hunters, and rowers of great persistence. They have the Indian's wonderfully sharp vision and keen sagacity, for instance in following a trail of footprints.

The Miskito tribe, the most numerous and the strongest, formerly held all other tribes subject to its chief. For that reason also their speech became the common language and the missionaries reduced it to writing and made it the church language. The character of the Indian has its good and its bad parts. Very often the missionaries on their difficult journeys in the wild-

Interior of the Bluefields Church.

Missionary and Natives Sawing Timber for a Church at Kukallaya.

Two "Sukia"—Medicine Women on the Wangks River. Both Meta and Mary have become Christians.

erness experienced the hospitality and good nature of heathen Indians. But their good qualities are overbalanced by greed, ingratitude, an implacable spirit of revenge, drunkenness, and above all by laziness. They are afraid of work. Their national drink is mishla. Almost all merchants import large quantities of rum, which is more harmful than mishla. Drunkenness naturally destroys their family life, produces physical and mental deterioration, often leads to tuberculosis and an untimely death. Rum spells ruin for Indians—and for others. Immorality and its devastating consequences are as common as among other heathen.

And what kind of a religion have these unfortunate natives? No comfort, no improvement, no edification. On the contrary, the little religion they have entirely spoils the joy of life. They have an inkling of a good spirit, whom they call Won Aisa, that is, "Our Father." But he is not interested in men, neither for good or evil, and they are just as little interested in him. On the other hand the *ulassa* or evil spirits are constantly threatening evil for man. The three worst ulassa are those that control the water, the forest and the air. Then there are multitudes of lesser ulassa. They send sickness and death. Nobody dies a natural death. The ordinary man can not defend himself against these evil spirits. The sukia alone, who is both priest and magician, can exorcise the ulassa. But

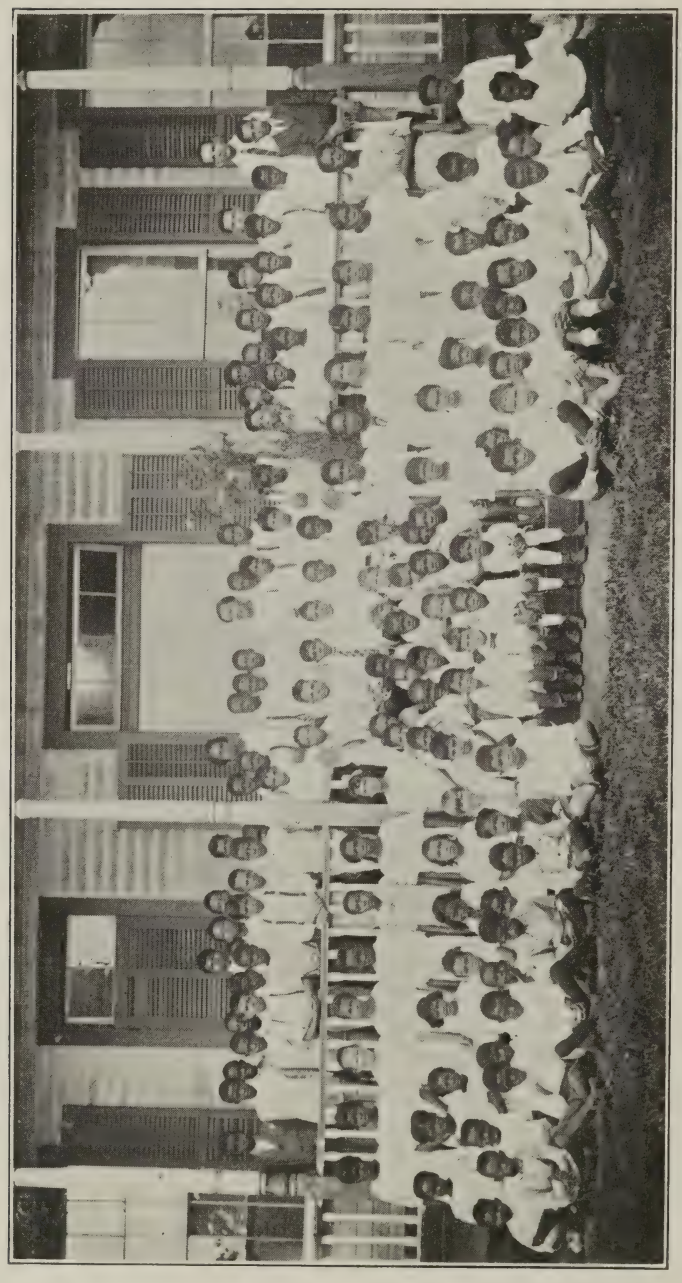
Church at Pearl Lagoon.

**Church at Marshall Point,
Out-station in the Pearl Lagoon District.**

the exorcism of evil spirits is terribly hard work and the sukia has a right to a proper compensation, which must be paid in the form of axes, rifles, canoes, cows and other useful articles. The sukia knows other tricks that demonstrate his power over life and death. Sometimes he ascribes a case of death not to the ulassa directly, but to the power of a secret enemy, whom only the all-knowing sukia knows how to discover. The man whom he designates as the guilty one invariably becomes the object of revenge. No one is safe

An Indian Hut in Nicaragua.

A Group of Sumu Indians.



Mission Day School in Bluefields, 1923.
Principal Hedley Wilson in the upper row, on the right.

Indian Summer Home on the Ulang River.

from him. Thus the sukias hold the people absolutely in their power. Nor is it to be wondered at, that this superstitious fear of the evil spirits, of being poisoned, of blood vengeance calls into existence a boundless suspicion against every person.

However, also these people, enslaved in superstition and fear of death, are entitled to the freedom of the Gospel of Christ. To bring them the message of salvation was the object of the three missionaries who arrived in Bluefields, the then very small capital, on March 14, 1849. Here they found mostly Negroes and Mulattoes, not Indians, but they began their work immediately among these people. With what result? That is shown best by the 1950 souls that today constitute the membership of the church there.

The missionaries, however, had to

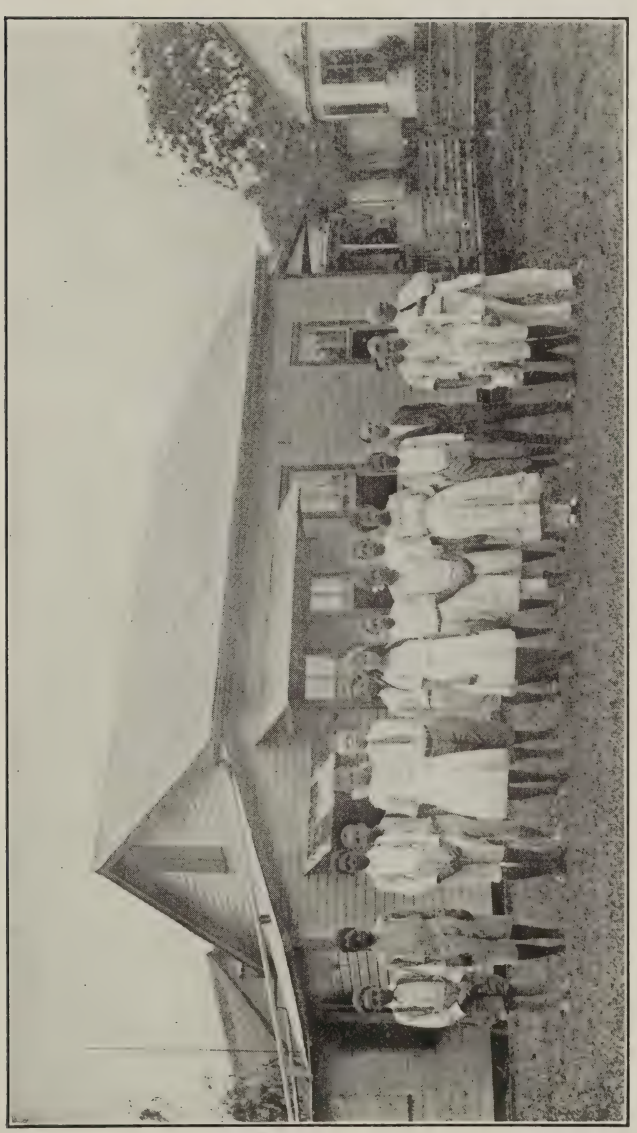
Church and Bell Tower at Bilwas-karma,
A Large Out-station of Wasla, on the Wangks River.

Congregation at Kiha, 1920. Bishop Grossmann at the right.

go along the coast in order to be true to their original purpose of evangelizing the Indians. Magdala, now known as Pearl Lagoon, was the first station among them, where missionary Jurgensen laid the foundation for a prosperous congregation.

After 29 years, he received orders to transfer his activity to a remnant of the Rama Indians. About 200 of these lived on the island of Rama in the lagoon at Bluefields, about 3 or 4 hours' journey from the city. This little island soon became one of the bright spots of the Miskito Mission. About seven months after Jurgensen moved to this place, he baptized four women and a man. The blessing of God rested continuously on his work. Ten years later there were no more heathen on the island. The entire population constituted a Christian church deeply devoted to their faithful pastor.

On the main land also progress was evident. The missionaries gradually advanced towards the north. Seven stations had been founded in the year 1880, viz., Bluefields almost entirely and Magdala partly, for colored people —the rest for Indians: Rama Key, Ephrata (now Wounta Haulover), Tasbapauni, Kukallaya and Kurata. The year 1881 was marked by *a great revival,* beginning in Bluefields and Magdala. There were but few houses in those places where there was not one or more persons, Negroes, Indians, or Whites, over-powered by a feeling of the guilt of sin, and wrestling for pardon and peace, in some cases even with very peculiar physical phenomena. Superintendent Martin and his assistant Piper, at that time alone in Bluefields, now found themselves face to face with a task which taxed all their physical, mental and spiritual strength. They had to be very careful to remain masters of the situation and to keep the movement within safe and sane bounds. Fanaticism comes easy to the excitable minds of the Negroes and Indians. Most of them, however, were willing to be led, and were led wisely.



Our Junior High School in Bluefields.
Bro. Cruickshank in the dark suit and the teacher at the extreme right.

Dories on a Nicaraguan Stream.

In larger crowds than ever the people attended the services in the churches.

After a while the revival passed over to the Indian stations farther north; yes, even distant heathen villages felt the power of the Spirit. Everywhere they called for teachers and missionaries. As a result of this revival, seven new main stations were founded in the succeeding 15 years — Quamwatla,

Indian Wedding in Nicaragua.

Rapids in the Upper Wangks River.

Yulu, Twappi, Sharon, Dakura, Wasla and Sandy Bay. Two have been added in quite recent years, Karawala and Cape Gracias a Dios. From here the missionary influence was carried beyond the nearby boundary line into Honduras.

After the coast had been supplied with sufficient stations, the missionaries also accepted invitations from tribes living along the rivers farther in the interior. Especially did the Sumu Indians seem to offer a great opportunity for soul-saving work, after many of them were found fit for baptism at the Quamwatla station. The tribe itself lived in complete heathenism.

Still farther to the north, on the Wangks River, a great advance into the interior was made, when Wasla was founded on its lower course and, in 1907, Sangsangta, roughly speaking about half-way up the river. In 1925 plans were formed for a station among the Sumu Indians, at Musawas, far in the primeval forests on the Waspuk. The Spirit of God was working mightily among the Sumus. *On one day 262 Sumus were baptized at Musawas.* This mission is thus characterized by an eager advance through simple evangelization of heathen untouched by the Gospel. At this time the older congregations can not yet be deprived of the careful nurture and training given by American and European missionaries. For, after seasons of great refreshing, there come also times of retrogression in spiritual life. Seasons of special evangelistic efforts that have in recent

Evangelist Ignatius Maipit (right) and Family and Servant and Alfred Bob (left), Helper at Kiha.

Mission House at Dakura.

The New Mission House at Cabo Gracias a Dios (Old Cape), 1925.
Present home of the Rev. K. G. Hamilton.

years been held at various of these old stations have been blessed of God for spiritual renewing and for a deepening of the life of faith.

We must not pass over in silence the special troubles and difficulties of the missionaries, of which they have plenty to offset the joys of their suc-

Sumu Indian Congregation at Wasikin
The cross indicates Brother Jiminez, the evangelist.
This church was built by the Indians; it has walls of cedar and a mahogany floor.

An Exploratory Journey into Honduras.

cess. The sukia do not take kindly to their diminishing power and oppose the missionaries wherever possible. The political upheavals that occur rather frequently have a bad effect on the work. In 1894 the government made demands on Moravian schools that were impossible of fulfilment and for some years the schools were closed. The church could not properly educate its own young people and the government offered nothing in place of the schools it had closed. The best possible use was made of the Sunday Schools, with the assistance of native helpers, but they could not entirely take the place of the day school system that had been developed to a reasonably high degree of efficiency. A later revolution again proclaimed freedom for church and school and since 1911 permission has been obtained to open schools at mission stations. There seems, however, to be no end of revolutions and rumors of revolutions. As a consequence, there is great restlessness and a feeling of insecurity, which has adversely affected the economic

Indian Hut under a Bread-fruit Tree.

life of Nicaragua. The missionaries and the missions suffer under the condition. Industry and trade show a marked decline. Especially the Indian congregations have become considerably impoverished. The business carried on by the mission also greatly declined. The need for the mission-trade is not as great as it was originally and has now practically been brought to an end.

Is that not trouble enough? But we have not yet stated that the elements every now and then do terrible damage. Tornadoes, as in 1906 and 1908, and spring-floods have more than once destroyed stations entirely and brought actual starvation for natives in their train. The saddest of all disasters undoubtedly happened to Bluefields, when in 1900, 1903 and 1909 it was largely destroyed by fire. The Mission suffered heavy loss in the destruction of many of its houses, but several of its main buildings, especially the large church and the home of the missionaries, were spared each time, although almost in the very path of destruction. Thus the faithful workers have abundant proof that God is with them and that the promise applies to them: "They that sow in tears, shall reap with joy."

Rama Key and Native Homes in Nicaragua.

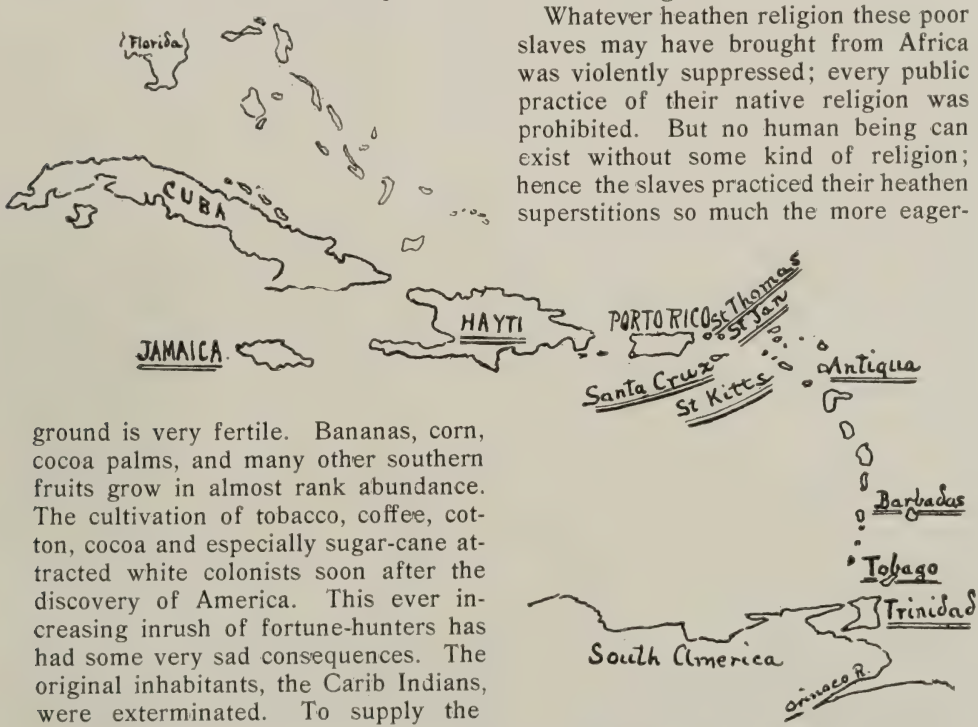
CHAPTER VII

THE WEST INDIES AND DEMERARA

THE West Indies are the oldest and the largest mission of the Moravian Church. The climate in general is tropical and in low places on the coast very unhealthy for Europeans; indeed, many lives have fallen prey to the climate. Fortunately the sea-breezes frequently bring relief and the higher elevations of the interior are very healthful. Hurricanes and earthquakes have done terrible damage, as in 1907 when Kingston was practically destroyed, and in 1912 when great havoc was done on the western coast of Jamaica, where most of the Moravian stations are located, and in 1924 when the eastern islands were visited with destruction. In spite of all that, there is something peculiarly attractive in a West Indian landscape. The ground is very fertile. Bananas, corn, cocoa palms, and many other southern fruits grow in almost rank abundance. The cultivation of tobacco, coffee, cotton, cocoa and especially sugar-cane attracted white colonists soon after the discovery of America. This ever increasing inrush of fortune-hunters has had some very sad consequences. The original inhabitants, the Carib Indians, were exterminated. To supply the need of laborers, the plantation owners brought in thousands of negro slaves. Not till 1838 were the slaves manumitted (freed) on the English Islands and in 1848 on the Danish Islands. (Virgin Islands of the U. S.)

The freeing of the slaves did not at once remove the consequences of slavery, and the mission work suffers from it to the present day. Marriage and parenthood were not honored in slavery days. Every demand of decency was denied. Slaves and masters mutually suffered from such a condition. The inescapable consequence was such a thorough-going destruction of all moral impulses that even the Christian congregations today have great trouble in the matter of morality. Illiteracy, superstition, sexual vice, and poverty are the four great evils of these islands.

Whatever heathen religion these poor slaves may have brought from Africa was violently suppressed; every public practice of their native religion was prohibited. But no human being can exist without some kind of religion; hence the slaves practiced their heathen superstitions so much the more eager-



Our West Indian Mission Field.
Hayti is also called San Domingo.

ly in secret. The worship of "obia" is the worst. Obias are various kinds of articles, utterly worthless in themselves, but to which secret and magic powers have been ascribed. Sometimes they are carried on the person as amulettes. This practice has not yet disappeared among the Christianized negroes and mulattoes, even though no superficial observer, and perhaps not even every missionary discovers the practice.

On the 13th of December, 1732, the first Moravian missionaries landed on the island of *St. Thomas,* then a Danish possession. They were Leonard Dober and David Nitschmann—*the first missionaries to the heathen of the Renewed Moravian Church.* They came to preach the grace of Jesus Christ to the slaves in all simplicity and without much ado. They supported themselves at first, and precariously at that, by the work of their own hands. In free time they visited the slaves in their shacks. Other workers soon followed, some going to St. Croix, and later still others to St. Johns. They had bitter experiences to make. The planters objected to their presence. The unhealthy climate collected a heavy toll of precious lives. In all their distress, the ever increasing success of the simple proclamation of the Gospel, the manifest blessing of God, again and again saved them from despair and kept alive their courage and enthusiasm. When Zinzendorf visited the mission in 1739, its success already was assured. A brief review of the work in the various islands during the past almost 200 years plainly shows how the hand of God has rested in blessing upon these people violently torn from their African homes—and, alas, so bitterly enslaved in their foreign home.

Let us look at St. Thomas first, where the mission began. Today everything looks different there than in the

The Fine Harbor of St. Thomas, Virgin Islands. Here Moravian Missions were begun in 1732.

day of the beginning. Then most of the inhabitants lived on the plantations in various parts of the island. The missionaries also lived in the country, and, besides New Herrnhut, had founded a second mission farther to the west, Nisky. After the freedom of the slaves was proclaimed, the population moved into the busy port-city, St. Thomas. This then became Moravian headquarters. When in 1882 the sesquicentennial of this mission was celebrated, the beautiful church in honor of this event was erected here. The schools of the church became a matter of great moment for the entire island when in the middle of the 19th century the government placed the control of public education in the care of the church.

The island of *St. Croix,* towards the south, is larger than St. Thomas. "The Garden of the Antilles" it is called, because of its fertility and it makes the most beautiful and most cultivated impression of all the Virgin Islands. The beginnings of the mission were hard enough, but blessed days soon came for the three stations, Friedenstal, Friedensberg, and Friedensfeld. In late years the number of communicants has been decreasing. One of the reasons for this is that poor business and labor conditions have forced large numbers of people to go elsewhere for work.

The loss of population is most marked on *St. Johns,* where two formerly very successful stations, Bethany and Emmaus, are now in the care of one missionary.

As for the Lesser Antilles, we go first to *St. Kitts.* All these islands except San Domingo, belong to England. Here Moravian work as usual made a small and hard start and then prospered. Earthquake, hurricane, and yellow fever several times caused great harm. There are four congregations here now and their members have a good reputation for their Christianity.

A short journey takes us to the larger island of *Antigua.* Moravian work began here in 1756 in a very small way. Later under the leadership of Peter Braun, a remarkably gifted

Our Station Nisky on the Island St. Thomas.

A Native's Cottage on Tobago.

winner of souls, there came "times of refreshing," during his 22 years of service, as in no other Moravian mission field. When Braun came in 1769 he found a little group of 14 converts; when he died, in 1791, the two congregations of negro Christians numbered 7,400. Numbers are not most important. Greater reason for joy was found in the fact that these converts did honor to the Christian name. The planters and even the government acknowledged that through the influence of the mission public security and public morality had very noticeably been lifted to a higher level.

There are two institutions that have had great value for the whole of the West Indian mission, both of them in the capital city, St. Johns: the Seminary for Native Women Teachers founded in 1855, and the Theological Seminary at Buxton Grove, a suburb of St. Johns, founded in 1900, for the training of native ministers for both Provinces. The exigencies of the World War closed the latter institution.

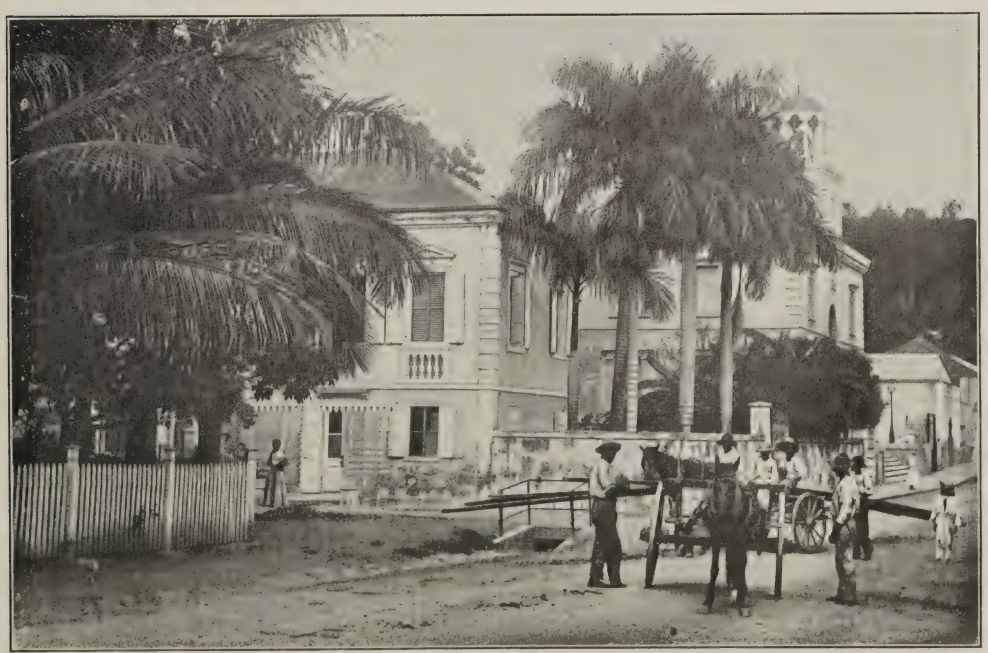
Travelling now to the south, we reach *Barbados* after quite a journey. Here Moravian activity began in 1765. Sickness and death among the missionaries, and the unreceptiveness of the people's hearts seemed to make a happy development impossible; yet steadily, even if slowly, progress was made. The good will of the planters, implacable in their opposition to the missionaries, was suddenly won when in 1816 the Christian negroes refused to participate in a rebellion of slaves.

On the next island, *Tobago,* the name of one station still reminds us of the founder of the mission—Montgomery.

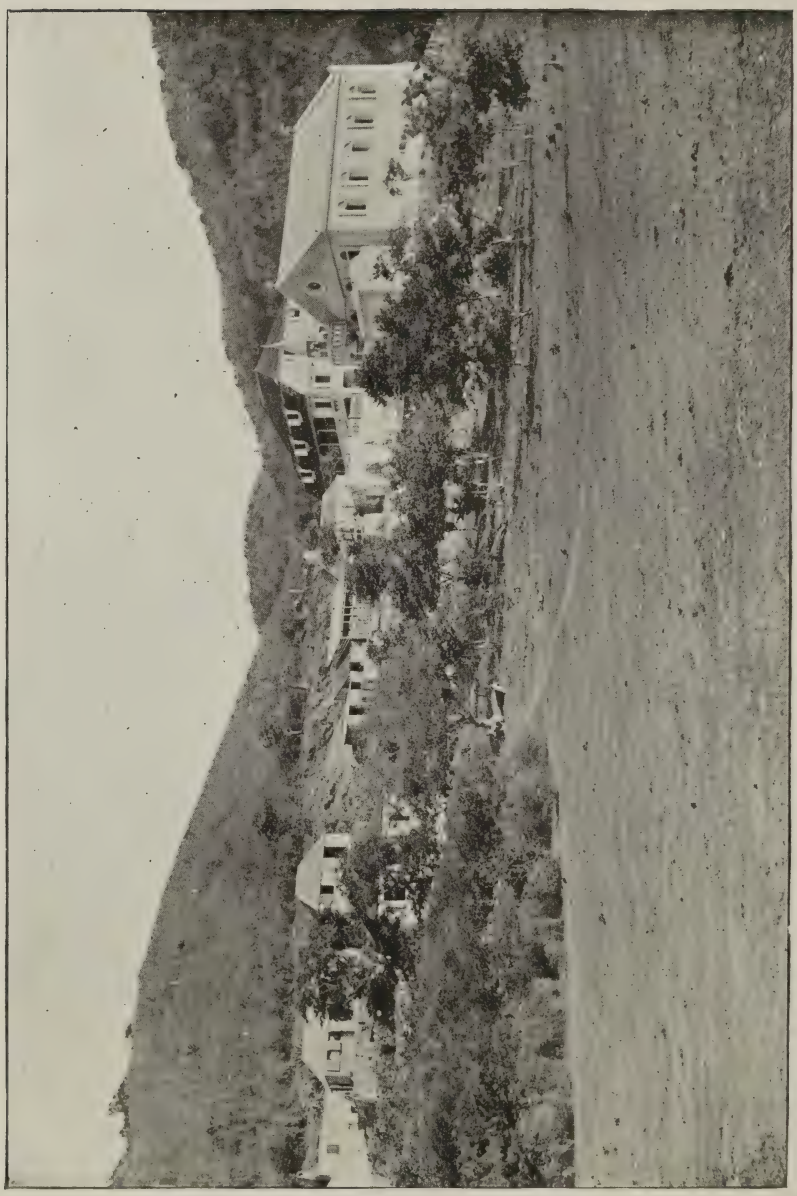
The first two attempts, in 1790 and 1799 failed. The third attempt in 1826 was so much the more successful. The members of the three congregations remain loyal to their Church. Moravian schools on this island are particularly excellent and have often received public praise for their successful work.

Last in this chain of islands is *Trinidad*. It is the largest and economically the most developed of the Lesser Antilles. For that reason Trinidad has received a considerable proportion of the population forced out of the other islands by lack of work, some of whom were Moravians. In the year 1890 missionaries followed their converts to Trinidad.

The 20 congregations on the island of *Jamaica* have been organized into a separate mission province. Prospects for success were not good when the first missionaries arrived in 1754; they were received with the message: "Here in Jamaica we have no God." So said the planters. For 60 years the results were meager—then a new spirit came over the people. Largely under the leadership of the Baptists, great revivals occurred. The Moravian work felt the great impetus and from 1815 on the converts began to increase and station after station was founded. The next and perhaps the greatest period of spiritual revival and growth fell in the two decades following the freeing of the slaves in 1838. Much credit for this is due to the energetic leadership of the missionary, Jacob Zorn, a man with a vision. The development and organization of the very extensive educational efforts on the island is largely his work. In 1842 he became the founder of the first Teachers' Institute, which in the course of the years trained a large number of thoroughly efficient teachers for the mission schools. In 1900 it had to be closed because the government took entire control of the training of teachers. A Training School for Women Teachers was founded in 1861, transferred to Bethlehem, Jamaica, in 1887, and is still in a flourishing condition



Memorial Church and Mission House in Charlotte Amalia, St. Thomas.

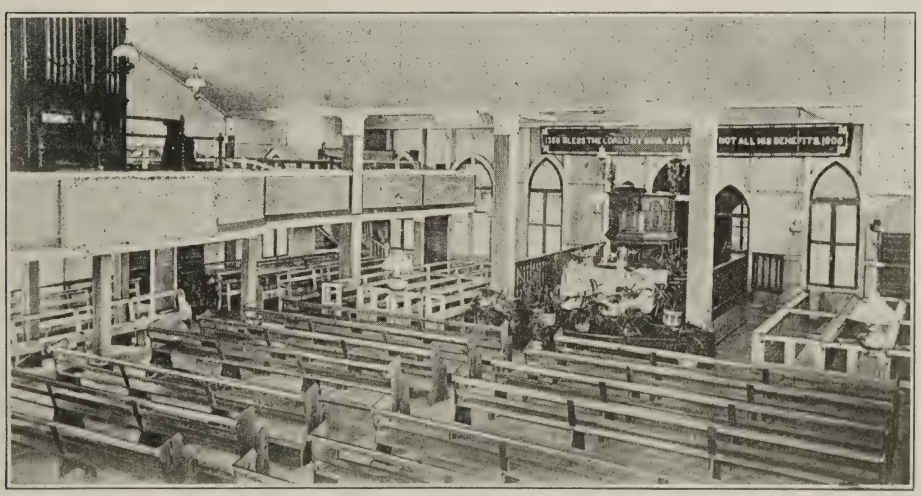


Emmaus and the Hills on St. John's.

Ruins of the Church at Emmaus, St. John's, 1916.
The hurricane swept the roof down to the sea, 300 feet away. The stone walls were 2 feet thick.

today and is enjoying the support of the government. Moravian schools on the island are very efficient and compare very favorably with other schools.

There is a special reason for satisfaction, when one takes a general retrospective view of the entire West Indian work. For the plan of the Church systematically to develop the mission congregations into self-supporting, self-governing, and self-propagat-



Interior of the Spring Gardens Church, St. Johns, Antigua.

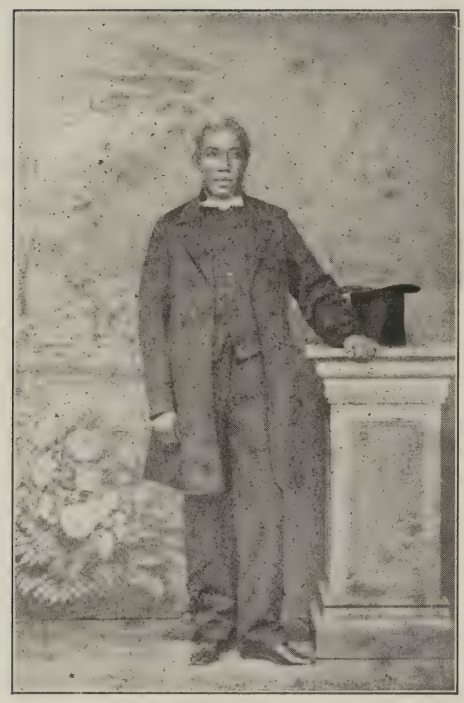
Congregation at Clifton Hill, Barbados.

The Rev. Wm. Osborne, pastor, and officers of the congregation in the foreground.

Seminary for Native Women Teachers
St. John's, Antigua. Rev. J. E. Weiss in the center.

ing provinces of the international Moravian Church has here come closer to fulfillment than anywhere else. The plan for the independence of the missionary church was strikingly illustrated at the General Synod of 1899, when for the first time three ordained native ministers, all negroes, were

Southboro Boys' School and Clifton Hill Girls' School, Barbados.



The Rev. John A. Buckley, 1818-1884
First Native Minister of the Moravian Church. Ordained by Bishop Westerby 1856. He served Greenbay, Jamaica, 28 years.

welcomed as advisory members. So far as the West Indies are concerned, both the Jamaica and Eastern West Indian Provinces have their executive boards (Provincial Elders' Conferences) and their Provincial Synods.

The problem of the independence of the missionary church has, however, not been entirely solved in the West Indies. The training of a qualified corps of native teachers and ministers has not yet been accomplished, though some individual teachers and ministers have been trained who are entirely reliable and whose work has unquestionably been honored of God. Financially also the mission has not actually reached the point of self-support. Perhaps this must be ascribed primarily to the poor economic conditions of the islands. Most of the members are desperately poor. Acknowledgment should be made of the fact that the congregations do as much as their circumstances permit in contributing to the support of their local church work. Since 1909 the General Mission Treasury of the international Moravian Church contributes nothing to the support of native ministers and the building of churches and parsonages.

A still further proof of their worthiness of being considered a native Christian Church is this:—they recognize the missionary obligation as resting on themselves. In their own congregations, established of old, the winning of heathen for Christ of course is out of the question. So they looked for the opportunity of doing genuine mission-work on the island of Haiti. Some of their own members had moved thither. In the Republic of San Domingo they found an opportunity in 1907 to begin a mission in the town called Macoris and in its environment. In a comparatively short time a congregation of 800 souls was gath-

Church in Macoris, San Domingo.

Church and Congregation at Lititz, Jamaica.

A Village of Thatched Huts in Jamaica.
Also the Chief Means of Transport.

The Salem Church on Jamaica.

The Beautiful Surroundings of Fairfield, Jamaica.

Returning from Chapel Service in Jamaica.

ered, and a church and parsonage built. That was the 10th island on which Moravian work was established. Opportunities to preach the Gospel certainly still are plentiful, but here, as everywhere else, the primary trouble is the lack of workers and of financial support. There are now 12,600 baptized members in our Jamaica mission and 22,600 in the Eastern Province (9 islands.)

An offshoot of the West-Indian mission should be mentioned here: *Demerara,* in British Guiana, South America. As early as 1738 an unsuccessful effort was made to bring the Gospel to the Arawak Indians, who have long since disappeared. After some years of patient seed-sowing, the harvest of souls became large, but an epidemic of fever killed very many people and rebellious negroes burned the station, Pilgerhut. Natives also destroyed the second station, Sharon. The third station, Ephraim, had to be moved to higher ground because of the

A View of Carmel, among the Hills of Jamaica.

The Church at Montgomery, Tobago.
This station is named in honor of the father of James Montgomery, the poet, who was the first missionary to Tobago.

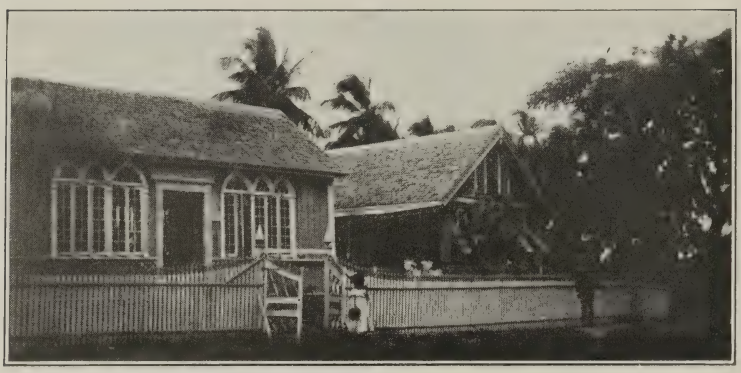
numerous inundations, and was named Hoop. The effort was very successful, until the missionary was exiled because he had entertained stranded Englishmen who claimed they were Americans; soon afterwards enemies fired the station. In 1808 this mission was discontinued. Many Moravian West

A Glimpse of the Church at Basseterre, St. Kitts.

Church at L'Anse Noire, Trinidad.

Indians, especially from Barbados, sought work here and in 1878 a pious planter urged the Moravian Church to look after its own people and reach out after the neglected colored population. Three congregations of negroes have since been established; first on the plantation called Graham's Hall, next in the village Beterverwachting and finally in Queenstown, a part of the capital city of Georgetown. The faithful and conscientious efforts of native teachers in the schools has received the merited recognition of the government. The governor himself, at a missionary meeting in the church at Queenstown in 1910, gave the mission in all its branches of work his unqualified endorsement. *The most characteristic feature of the mission lies in this fact: it was begun and carried on successfully by West Indian*

Panorama of E. Basseterre, St. Kitts.



Church at Beterverwachting, Demerara.

native ministers and helpers only. That surely reflects great glory upon the West Indian mission. At the present time, the superintendent is John Dingwall, a native of Jamaica. It now has a membership of over 1600 souls. The assistance given by the general treasury of the Moravian Church is an almost negligible amount. While it is true that most of the members are baptized members of other Moravian congregations, there nevertheless is opportunity for genuine evangelization among the East Indian coolies, who are brought here, as also to Trinidad and Surinam, as contract-laborers on the plantations.

The Market in Georgetown, Demerara.

CHAPTER VIII

THE MISSION IN SOUTH AFRICA

CAPETOWN is the capital of what, since the Great War, is called the Union of South Africa. It received its name from the Cape of Good Hope. Portuguese seafarers first discovered and claimed the land, but in 1609 a strip of land stretching eastward from Capetown passed into the possession of Holland. England is in possession of the colony since 1806 and ever since has persistently enlarged her holdings until today England owns an enormous territory stretching far north into the interior.

The moderately warm and dry climate suits Europeans very well. A perfect stream of white settlers has run over the southern part of the colony. At first they were mostly Hollanders, who settled on the land as farmers and cattle-breeders (Boers); later they were mostly English, who became traders in the rapidly growing harbor towns. The whites exert a controlling influence practically everywhere, even though they are not yet numerically in the ascendancy.

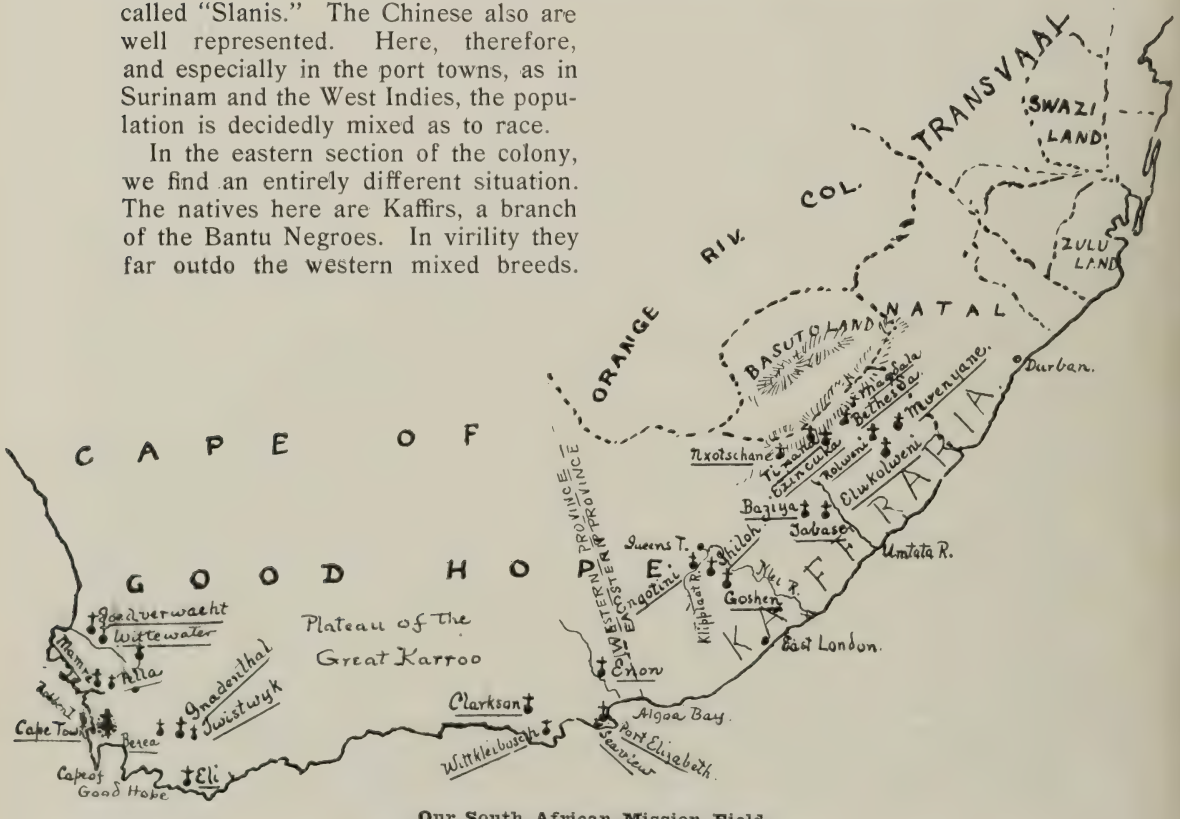
The original inhabitants in the western part of South Africa, the former Cape Colony, were Hottentots; they have practically disappeared. Multitudes of mixed breeds, with short, black, kinky hair and strange grayish-yellow skin, plainly show their Hottentot origin. Even these are being rapidly displaced by the dominion of the white race. In place of the Hottentots, recent decades show a very decided influx of East Indians and Malays. These are all Mohammedans, followers of the religion called Islam, and, in the Dutch spoken in the colony, are

The Station Goedverwacht, S. Africa.

Hottentot School Children.

called "Slanis." The Chinese also are well represented. Here, therefore, and especially in the port towns, as in Surinam and the West Indies, the population is decidedly mixed as to race.

In the eastern section of the colony, we find an entirely different situation. The natives here are Kaffirs, a branch of the Bantu Negroes. In virility they far outdo the western mixed breeds.



Our South African Mission Field.

A Christian Kaffir Family and Their Home.

The Klipplaat River near Eugotini, S. Africa.

The name means "infidel"—given by the Arabs of East Africa to all pagan natives. They number several hundred thousand. They have kept a much larger measure of independence. Because they are strong, self-conscious, and warlike and usually are led by manly and thoroughly capable native chieftains, they did not willingly yield to foreign domination. They disputed inch by inch the eastward advance of the conquering Europeans, especially in the years from 1835 to 1881. The invaders often paid very dearly for their victories. The mission also suffered greatly during the long years of warfare.

Culturally the Kaffirs had reached a relatively high state of development. They were fairly prosperous, owing to their success as cattle-breeders and farmers. They lived fairly comfortable lives in their "kraals"—round huts built in small groups, often at considerable distance from each other. Community and family life is regulated by carefully planned rules, even in details. Marriage, really nothing but the purchase of women, is very minutely regulated. Women, as other articles of value, are bought with oxen. Herds of oxen are the Kaffir's most valuable capital, and he knows well how to care for them. Besides the purchase of women, or polygamy, there are several other moral or immoral customs peculiar to the Kaffirs: such as the wild festivities connected with compulsory circumcision as a pre-requisite for recognition as a full member of the tribe, and the endless carousals, featured by drinking enormous quantities of intoxicating "Kaffir-beer."

Such customs are a sad hindrance to the success of the missionaries' labors. Not only do they have a firm hold on the people; they are even to some extent connected with their ancestral re-

The Mission House at Shiloh, Cape Colony.
Our Oldest Station among the Kaffirs.

Church and Congregation at Gnadental, S. Africa.

ligion. They are firmly wedded to tradition. While various tribes of these people have differing religious customs, there are some fundamental ideas they all have in common, above all, the worship of the spirits of the dead, especially of ancient worthies and of famous chiefs. They reverence certain animals, as several varieties of snakes, because the spirits of the fore-

Harvest Festival Bazaar at Gnadental.

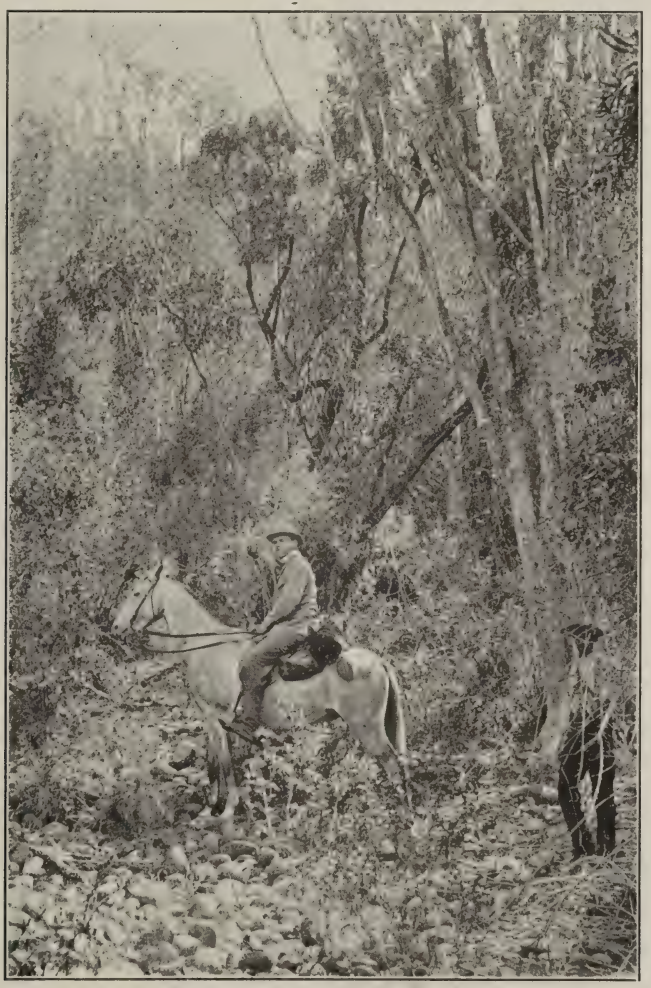
Church and Congregation at Engotini, S. Africa.

An Ox-team at the Mill, Shiloh, S. Africa.

bears may inhabit them. The priests, experts in magic, are believed to have the power of communing with these spirits, and then to influence them in the power they have over human destiny. These sorcerers also have won great respect as rain-makers. They are thought to have entire custody of all knowledge, recollection and anticipation and to be endued with supernatural powers.

Because the population of the western and eastern part of the colony is so diverse, and because originally travel between the two sections was difficult, Moravian mission work in this country is divided into two Provinces—the Western and the Eastern.

The first Protestant missionary to Cape Colony was George Schmidt, a simple but faithfilled Christian. He spent six years in prison for his faith, in his native-land, Moravia; that inured him to hardship. At age 26, in 1737, he reached Capetown, and forthwith went out into the country to preach the Gospel to the Hottentots, kept in hard bondage by the Boers, or white farmers. In Baviaanskloof he found a willing response, but the bitter en-



A Forest Scene in S. Africa.

Xentu Church and School, South Africa.

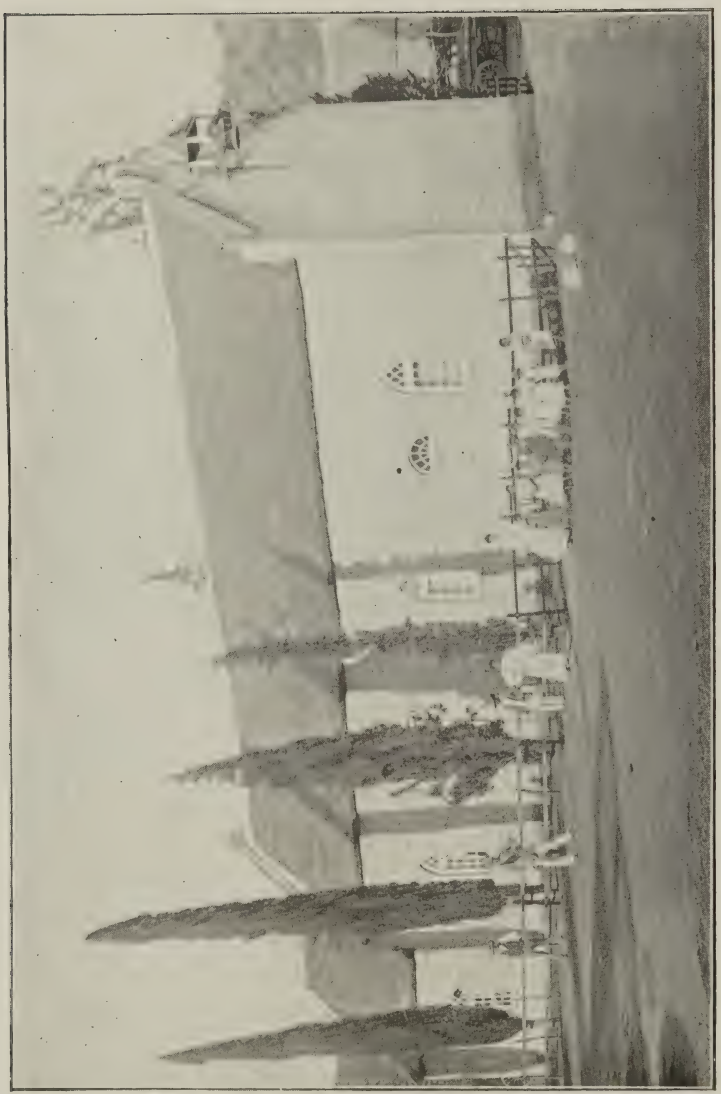
mity of the whites forced him to stop his work. After seven years, he left his congregation of 7 baptized Christians and 40 adherents. He never for-got his Africans. In August, 1785, he died while on his knees praying for Africa—like Livingstone 88 years later.

The white colonists despised the "shepsels" i. e. creatures, as they called the negroes whom Schmidt tried to save. But God thought better of them. In 1792, three Moravian missionaries came to Capetown and renewed the mission on its ancient site. They found a pear-tree in Schmidt's garden—and also old Magdalena whom he baptized,—80 years old and blind, but still cherishing her Dutch Bible.

Bible Class at Tabase, S. Africa.

Mission School Boys Pounding Rice at Gnadental.

General View of Baziya, Kaffraria.



The Church at Enon, S. Africa.

Here they eagerly went to work, and soon changed the name Baviansklоof (Baboons' Glen) to Genadendaal—Valley of Grace—which today is a Christian town of over 3000 souls.

The opposition of the Boers caused the workers trouble enough—till Cape Colony passed into the control of the British, and fortunately they showed a kindlier disposition towards missionary effort among the blacks. During the whole of the 19th century, the mission showed an almost uninterrupted progress. There are now 11 main stations, three well-developed filials and 21 preaching-places, spread pretty thoroughly over the entire western area of Cape Colony. The ancient notion that the brown people, if they had souls at all, surely were not capable of culture and Christian living has long ago been definitely disproved. What God's grace has accomplished among these people even today amazes visitors to this mission.

Hans Peter Hallbeck, superintendent of this mission from 1817-1840, deserves special mention among a long list of devoted workers. It was largely his careful and energetic activity that made possible the growth of the mission into a separate province. He greatly developed the school system. A genuine lover of children, he called into existence schools for small children and Sunday Schools. He did as much as he could for the usual day-schools. He clearly foresaw the importance of proper training for native helpers and so in 1838 founded the Training School in Genadendaal, from which have graduated a large number of excellent teachers and also, later on, very useful native helpers and native ministers.

Kaffir Boy-herders and Their "Steeds."

The educational and spiritual training given in this institution has contributed much to the attainment of churchly self-support by these congregations and to the conscious effort to

A Christian Kaffir Girl

achieve a native independent church. Several of the congregations now have theologically trained native pastors. In 1922, the first conference or synod of the native Church was held. All this shows that the final aim of missionary activity has been almost attained in this old field. A strong impetus in this direction was given by the absolute necessity of diminishing the European force of workers—to save expense. The native Christians have thereby been inspired to shoulder a greater responsibility for their cause—and that is a good thing.

The three largest stations are Genadendaal, Mamre and Elim. The second and third of these not many years ago celebrated their centenary—a hundred years of stress and storm as well as of good work and great blessing. In 1924 Elim observed its one-hundredth anniversary. This is the southernmost mission station in Africa—at Cape Agultras.

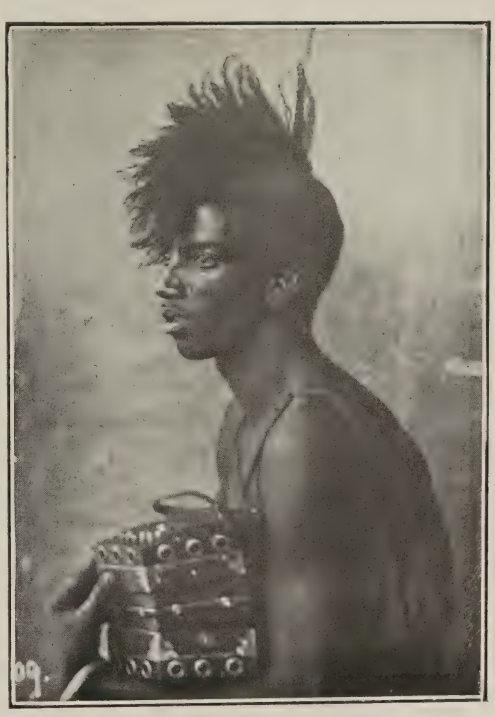
In spite of certain weaknesses that seem to be in the blood, the colored Christians, "God's stepchildren," have proved themselves as decidedly capable of culture. Their faith in Christ is real. In recent years, political and race questions have had a very disturbing effect upon many and have lessened their interest in spiritual things. Their

musical ability is excellent. The singing of the congregations is very inspiring and carefully trained trombone players add very much to the solemnity especially of festival occasions.

In addition to their evangelistic effort, the missionaries from the beginning fostered industry and trade, in order to relieve the congregations at home as much as possible in the matter of financial support. A mission business in charge of trained business men has been developed, which in good years shows a considerable profit in support of the mission.

We can here only in passing allude to a matter that troubled this mission for many years. The old stations were called "Grant stations," and the law which made them such recognized the mission as proprietor of the land, but made it responsible not only for the religious activities of the church, but also for the civil administration of the community life in all respects. Such an arrangement no longer seemed to fit into modern conditions and caused a number of unhealthy developments. In the year 1909, the government abrogated this law and replaced it with a new one—thereby fulfilling a long-cherished hope of the missionaries. They were relieved of a number of civil and police duties, which often interfered with their spiritual functions. On the other hand, the responsibility for self-government in community matters was placed more directly on the colored population.

This mission also felt the evil effects of a thoroughgoing mental and economic revolution. South Africa felt the great modern rebellion against things as they were as much as the rest of the world. First came the Boer War, in the years 1899 to 1902. It ruined the mission business. The native members became greatly impoverished. Worst of all, the relation of the European missionary towards the colored population became much more difficult than formerly. The racial self-consciousness of the colored people developed suddenly—and went



A Kaffir Who Has a Fondness for Music.

to extremes, especially during and after the World War. The "Ethiopian Movement," with its slogan: "Africa for the Africans," greatly developed the demand for complete colored independence, for which they probably were not altogether ready. With it there came a lack of confidence and, in some cases, even opposition to the missionaries, merely because they were white. Race hatred is a terrible thing, and it made some of the converts forget that, whatever may have been the wrongs inflicted by the white race, the missionaries certainly were not actuated by any motives other than the temporal and eternal welfare of the natives.

Another great change has been caused by the movement of the country population towards the cities. The stations in the country have lost many of their younger members. The missionaries must follow these members into the towns in order not to lose them entirely. So they were finally compelled to organize congregations in

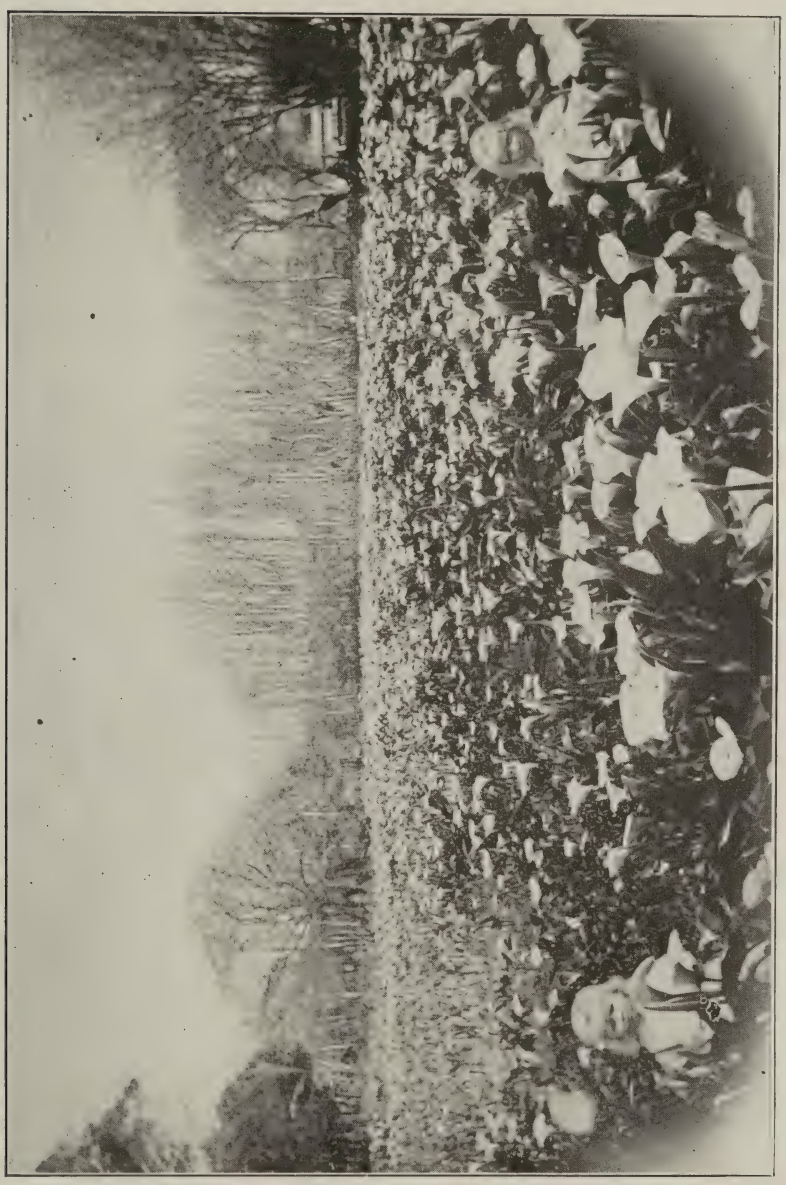
Cape Town and Port Elizabeth. The country districts are largely Christianized by this time; yet, now and then conversions from heathenism take place. About 80 adult baptisms are reported annually from this district. The most developed congregations thus have the opportunity of engaging in evangelistic effort among their own people and thus have their share in bringing in the Kingdom of God.

Eastward the path of the mission took its way. In such stations as Shilo, Goshen and Engotini, the two races, Hottentots and Kaffirs, intermingled and that made the missionaries' work difficult, because, among other things, two languages had to be used. Farther east, in such congregations as Baziya and Tabase, and in all the newer places begun within the last 30 years—which also are the most populous—the missionaries deal with Kaffirs only.

Mvenyane is probably the most important of this group of stations, particularly because it is the site of a Training School for Native Teachers since 1901, which has an enrollment of from 60-100 pupils. Hence the work of the schools has been greatly developed and this has a direct bearing on the evangelization of the people. The opportunity is wonderful. One third of the 4200 scholars are children of heathen.

Home of a Kaffir Chief.

The time has come for the more ma-



A Field of Lilies at Elim, S. Africa.

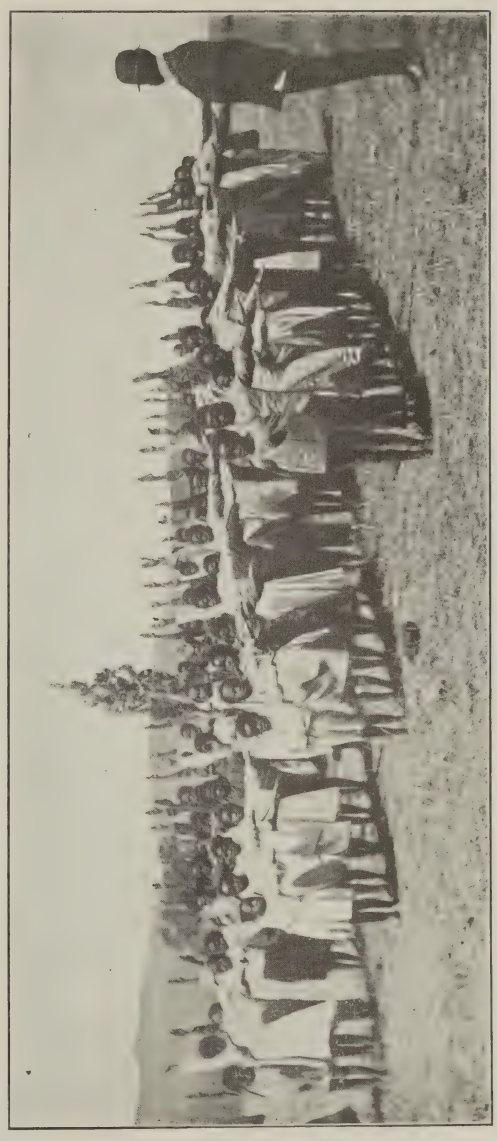
The Church and Congregation at Shiloh, S. Africa.

Houses of Christian Kaffirs.

ture Kaffir Christians to assist the missionaries in proclaiming the Gospel among their native people. Besides the 5 native ministers and a considerable number of trained teachers, about 100 evangelists voluntarily engage in faithful Christian work and on Sundays go out in all directions to preach the Word of God to natives in their kraals. The missionaries unaided could never sow the Good Seed in so many different places. With native aid, it is possible to hold services regularly in 43 out-stations and 150 preaching-places, in addition to the 13 main stations under the care of white missionaries.

Progress is being made in the development of this mission into a native church. Each congregation works under its own constitution and, in 1912, the first conference (synod) was held. Some of the more modern methods of church work have done much to further the spiritual life of the people; such are: societies for Bible reading, prayer circles, temperance organizations, district conventions and evangelistic efforts held in various congregations in turn, with participation by all neighboring churches. This is truly remarkable, especially when one remembers what difficulties formerly confronted the Kaffir mission. For decades the bloody Kaffir-wars did not permit either the Kaffirs or the mission to have enduring peace. Six stations were totally destroyed during such wars. Economically the whole country was ruined more than once by drought—or by terrible swarms of locusts which devoured every green thing; occasionally, also, the rinderpest (cattle plague) killed most of their cattle. Then there was neither work nor food for the people.

Finally, difficulties of mind and of morals also played their part. At every station there is a nucleus of faithful and reliable souls, but some dissatisfied spirits sowed the seeds of their dissatisfaction and caused strife and conflict. This is the situation today, and it is hoped that a better day is



Kaffir Children at Tabase, S. Africa.

near, since the abrogation of the "Grant-station" constitution, (the main source of native disaffection) and the introduction, under government supervision, of a new law with reference to mission stations. At the newer stations, it still is necessary constantly to guard against superstition and heathen practices which have an almost stranglehold on the individual, and even baptized Christians find it difficult to shake them off. The "Ethiopic Church" is fostering an unfortunate because premature movement for entire ecclesiastical independence. It is making capital of the ever-increasing racial self-consciousness of the Kaffirs, and has caused restlessness and disturbance in some of the congregations.

Nevertheless, one must thankfully recognize the fine progress made by these Kaffir Christians. Within one generation, the statistics show an increase of communicants from 5,800 to 13,100, among whom there occurs an annual average of 200 heathen baptisms. The future of such a work must be bright.

A Kaffir Convert.

Mrs. Marianne Mazwi

Five of her six sons served the church as teachers or ministers in South Africa, East.

CHAPTER IX

THE MISSION IN EAST CENTRAL AFRICA

1—THE NYASA MISSION

When in 1883 Germany acquired this territory, far more extensive than the "Fatherland" itself, and called it German East Africa, the Moravian Church in Germany desired to bear its share of the responsibility for the spiritual welfare of the multitudes of the among the Konde people, at the North end of Lake Nyasa. Both the land and the people were such that there seemed to be no reason why the workers should not be successful from the first, even though they had to get along practically without every civil-

Our Station Rungwe in Nyasa.

new, pagan subjects. But how obtain the means for such an expensive work? The Moravian Church then was already carrying so extensive a mission work that its cost literally was beyond its power to support. Just then, and quite unexpectedly, a large legacy came to the church for missionary purposes. The money was at hand, provided by the Lord. Next the question arose as to the location, in the vast territory, of the Moravian mission.

After careful study of the situation, it was decided to place a mission ized means of making life comfortable. European culture had not in any way touched these people. There was not even a sure means of contact with civilization, far distant as that was. Travel by caravan was expensive, time-killing, and hard on health. The climate is tropical and the early missionaries suffered much from it and some died. Malaria and other dangerous fevers are common and interfere with the work of the messengers.

On the other hand, favorable factors also abounded. "A field white unto

A Pre-war Map of East Central Africa.

the harvest" had undoubtedly been given to the Church. The products of nature gave the best hopes for the future, for all that was necessary for a very profitable export trade was direct communication with port and harbor towns on the coast, especially by railroad. The soil is very fertile and, with only slight care, produced bananas, corn, rice, all kinds of vegetables, and fruit, including apples and grapes. It seemed evident that the raising of coffee and rubber could become profitable. The natives are expert in the culture of tobacco. Minerals also are present—coal was discovered at several places.

The Konde people belong to the Bantus—a race of negroes inhabiting the whole of central and south Africa. They are easy of approach. Gentle in disposition and given to hospitality, cheerful, peaceful, confiding and polite—such are they. Drunkenness, the common vice of most heathen, was not at all prominent and the government of the colony strictly forbade the importation of liquor. Just as important is this rather unusual fact, that the status of woman was much higher than among most other negro people, even though she was not recognized as entirely the equal of man.

They were by no means an ideal people; they were heathen and needed the Gospel of Christ. Vice abounded. Immorality was common, and still more common was superstition that permitted neither peace of mind nor happiness. It took the missionaries a long time to learn how many of the ordinary customs of life and of the habits of the race were rooted in their heathen religion. The oldest member of each family is the priest of the family; there are also priests for the tribe and priests for the race. The soothsayers and magicians are paid for their

Building a Road in East Central Africa.

services only when they are successful—that is unique. For that reason the natives took it amiss if the missionaries made a charge for medical attendance even when the patient died! In general, however, the opposition of the pagan priests did not interfere nearly as much with the work of the mission as in other fields, for instance in Alaska and Nicaragua. And the natives' receptivity and their capacity for culture greatly facilitated the white man's task.

After a few years the missionaries came into contact with several neighboring tribes, the Nika, Safwa and the Sango, who in language, customs and manner of life resemble the Konde, though there are differences. All of them support themselves mostly by agriculture and cattle-raising, carried on in a rather primitive way. The missionaries and the government found them very capable laborers and by no means lacking in skill—in making the implements, for instance, requisite for the European manner of industry.

Theodore Meyer, still living in well-

earned retirement (1926), was the leader of the first band of Moravian missionaries who in 1891, after a terribly arduous journey, selected a spot in the foothills of the Rungwe Mountains, 4200 feet high, with a healthful climate, and called it Rungwe. The denser population, however, is found on the plains along the lake, and therefore, three years later, the station Ipyana was begun,—but, because of not take much interest in these things. Only gradually did they assist in the work—and thus the missionaries had their first opportunity of learning the language, the thoughts and the customs of the natives. The natives, in turn, learned a valuable lesson in diligence and, above all, they learned to have confidence in the missionaries and from then on they were glad to learn from them.

The Kilasi Waterfall near Rungwe, East Central Africa.
Here is found some of the most luxurious tropical vegetation in all Africa.

the fever-laden atmosphere, it could be maintained only at great expense of health and life. Seven more stations were founded in rapid succession: Rutenganio, Utengule, Isoko, Mbozi, Kyimbila, Ileya, and Mwaja. This includes work in three more neighboring states: Unyka, Bulambya and Bundali. The erection of each station meant a great deal of hard work for the missionaries—even manual labor. For they had to build their homes and churches by the labor of their own hands, because, at first, the natives did

The people showed a disposition to build their own homes in the immediate vicinity of the stations and thus came under direct Christian influences. The inhabitants were by no means Christian, and yet were inclined to heed the teaching of their white friends. As soon as the latter had learned to speak the native tongue, even to a slight degree, they began to hold regular services for worship and for Christian instruction. They were delighted to learn that their hearers showed a receptive spirit towards the

Gospel message. The first baptism at Rungwe took place in 1897 and after that the number of converts increased rapidly.

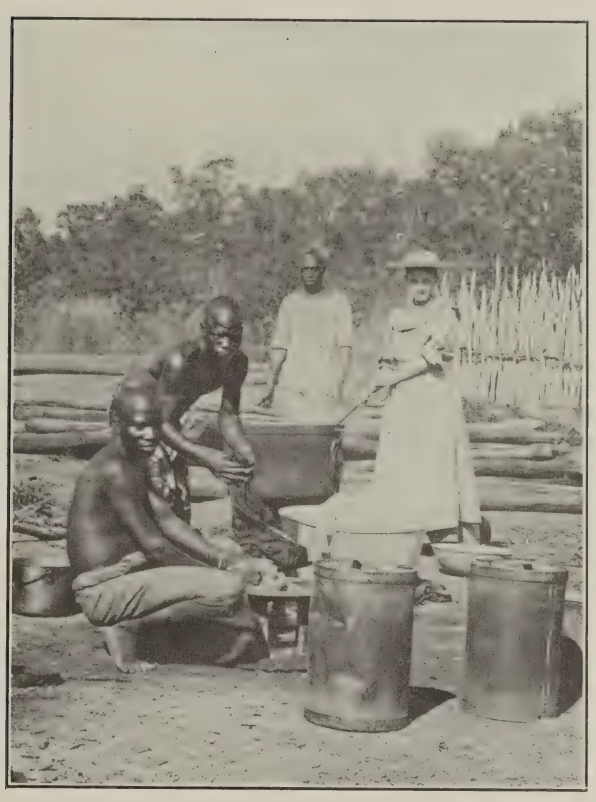
Still more numerous were the people who crowded the schools. In 1912 there were 92 schools, with between four and five thousand pupils, in the care of 146 teachers. A grammar school was opened at Rungwe in 1910, for the benefit of the youths who had passed the primary grades. In a few years it had an enrollment of 35.

The New Church at Rutenganio, E. Central Africa.

It was not possible, it would not have been right, to confine the Christian influence to the main stations. Heathen living at great distances felt the call to heed the message of the white men among them and asked for teachers. Open doors invited in all directions. But how could a sufficient force of messengers be found in so short a time? There was no help for it—the more advanced Christian natives had to be used. There is a risk involved in allowing recent converts out of dark heathenism to become light-bearers to their pagan brethren. It had to be done here—and the authorities never regretted the step. For, in general,

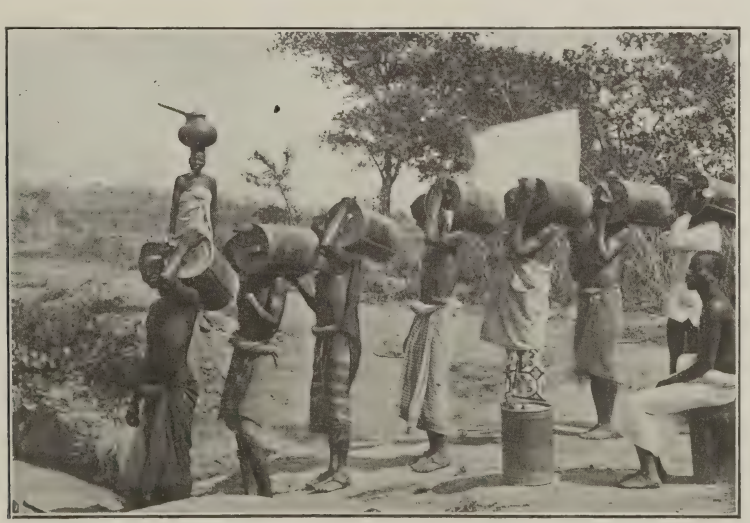
Christians of **Rutenganio, E. Central Africa.**

First School at Rungwe, E. Central Africa.



An African "wash-machine."

the native Christians proved themselves capable as helpers among the heathen. Of course, none of the native evangelists were sent out altogether without preparation. As early as 1903 a School for Native Helpers



Native Water-carriers at Urambo, E. Central Africa.

The Substantial Brick Church at Utengule, E. Central Africa.

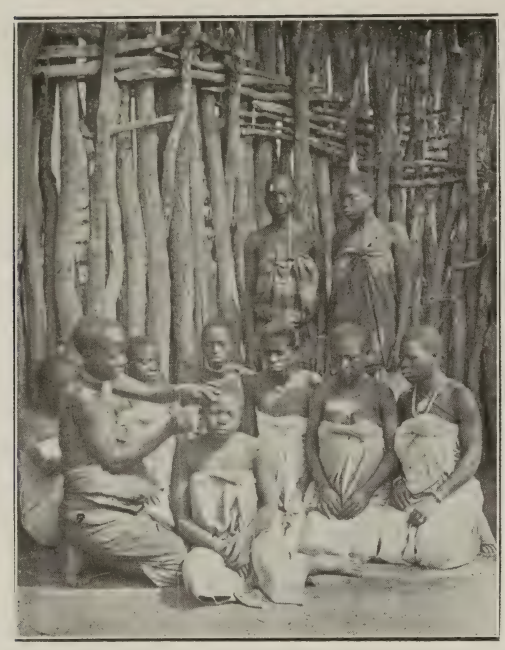
and Evangelists was started at Rungwe, and at each station the missionaries gave courses of instruction to the men chosen to carry the Gospel to their own people. So it happened that in a short time each main station was the centre of whole chains of preaching places within a large radius, supplied by evangelists under direction of the missionary in charge of the station. There were 9 main stations, 50 out-stations and almost 1000 preaching places. At many places the natives themselves built the churches. There were plenty of difficulties to be faced, of course. The health of the missionaries often

The Worshipping Congregation at Utengule, E. Central Africa.

The Station Mvenyane, E. Central Africa.

broke down under the strain of the work in a hot climate. They had to work among people speaking four dialects. The opposition of the Roman Catholic mission had to be met, which refused to honor the agreements that

Brother Kretschmer as Dentist in E. Central Africa.



The Tattooer at Work in E. Central Africa.

had been made with reference to spheres of influence. Polygamy is a very common custom. But it is impossible in a Christian congregation. Hence it was impossible for some natives to unite with the Church. In spite of all these things, the Gospel message won the hearts of multitudes in an immense stretch of territory. Then came the World War. As the missionaries were all Germans, they were all banished; the men were confined in camps in north-east Africa, their wives and children way in the south of the continent. In 1920 they were allowed to return to their native land, but forbidden again to take up their soul-saving work in Africa. With the war came influenza and pestilence and in May 1919 an earthquake practically destroyed whatever mission property was still in tact. The Scotch Livingstonia Mission sent a missionary couple to this territory in 1920, who found many faithful converts and evangelists of the Moravian Church. In 1925 the Moravian missionary Gemuseus returned to Nyasa, under the Scotch society's control, and in 1926 it is hoped to send a second Moravian missionary to join him—when this entire glorious missionary opportunity will again be in the care of the Moravian Church. Almost all of the great missionary societies of Germany have agreed to help the Moravian Church finance this mission for a five-year period.

The School Grounds at Mvenyane, E. Central Africa.

2.—THE UNYAMWESI MISSION

The negro village of Urambo was very much excited on Sunday, January 2, 1898—that was very evident. The shrill whistling of the black women and girls notified the neighboring villages that the expected caravan from Tabora was approaching. More than a thousand people led by the 18-year-old chief Katuga Moto marched out to meet the caravan. The warriors were swinging their war-clubs. The women and girls were waving flags of red, white and blue, fastened to the tips of long reeds. They were not on the war-path. They danced in the characteristic African fashion—so many steps forward, then a few backward, and forward again. It is their way of bidding welcome to a long-expected friend. The women howled their welcome and crowded so impetuously about the white women that they were almost thrown out of the hammocks in which they were carried. Then everybody shook hands and bade a cordial welcome to the two Moravian missionary couples, Dahl and Meier. Nine weeks they had been on the road since they left Bagamoyo with a caravan of 200 men—a hard journey, but it ended well. There was one white man in the receiving party, Draper by name, representing the London Missionary Society, whose duty it was officially to turn over their mission to the Moravian Church.

A Village near Urambo, Unyamwesi.

The Mission House in Urambo.

Since 1879 the English society had been engaged here with almost total lack of success, and it now wished to concentrate its efforts in British East Africa. The Moravian authorities hesitated to shoulder the additional responsibility. They had financial difficulties of their own. Yet they felt it was a call of duty. No other society seemed willing to undertake the task. It would provide a needed opportunity for the expansion of the successful Nyasa mission toward the north. If no Protestant mission would have prosecuted the work in this field, the Catholic Church, already active in Tabora, would certainly have claimed the whole district for itself. The original cost of the Moravian work here was borne by a friend of missions in Germany—beyond that the church would have to raise the means for prosecuting a work that had to become a separate mission field from the

beginning. It was too far removed from other Moravian work in Africa to be directed from there.

A year later, the third missionary and superintendent of the field, Stern, arrived at Urambo. With these three men, let us take a closer look at the land and its people. Unyamwesi had been assigned to them as their field for work, but they were soon led into several other districts southwards. They had before them an immense plateau or table-land, beginning at Lake Victoria Nyanza and gradually increasing in elevation toward the south, crossed by a series of long elevations, with numerous swamps between. Lying between the 4th and 7th degrees of southern latitude, the tropical heat is mitigated by its elevation. The swamps spoil the otherwise healthful climate.

The population is very unevenly distributed. At some places it is dense—then there are almost uninhabited steppes. War, famine, pestilence and, above all, the slave-trade of former years, especially in the southern portion, have greatly reduced the number of inhabitants. Nevertheless, it is estimated that more than 100,000 negroes live in the district within the reach of this mission's influence. They are members of a vigorous and talented race, highly appreciated in the entire northern part of the country as workers and carriers—the Bantu-tribe, though other tribes, as the Vadusi, are found among them. All the tribes in the vast territory are closely related, yet they are by no means one people.

A Sewing School in East Central Africa.

Language and customs differ. It was fortunate for the missionaries that the variations in dialect are comparatively unimportant, and that the Kinyamwesi-Kilugaluga has become the dominant language, understood almost everywhere. Next in importance is the Swaheli dialect, with which the missionaries were already familiar.

Only after years of hard language-study could the missionaries understand the religious ideas and customs of the natives. The Wanyamwesi people decorate themselves profusely with amulettes. On the upper arms

they tie two little blocks of wood—to protect them while taking a walk. The "lupingu" is suspended from the neck on a chain of pearls. In this three-cornered or long white shell the "mizimu" live, that is, the spirits of the dead. The Wanyamwesi know positively that every least life experience is controlled by these spirits—birth, life, health, fortune, death—hence they worship them. They build a little hut for the spirits very close to their houses, and there they worship them and offer their sacrifices on special occasions, as upon recovery from illness, goat-meat, or "walwa" that is, beer, or corn or a thin batter of flour and water. They have a festival that corresponds closely to a Harvest Home service. Witch doctors are important people. One came to Urambo to peddle strange kinds of objects that had magic power, which he carried about in a box made of bark, such as roasted hearts of beasts of prey, bills of birds and horns filled with poison.

The chief also has a place of special importance in their superstitious worship of spirits. He acts as a representative for his people. They have some special superstition for every event of life: the birth of a child, particularly of twins, marriage, etc. Very soon after a wedding, the tail of a goat is fastened to the door of the newly-wedded couple's hut—the best lightning deflector that has ever been discovered. Crocodiles' eggs are treated with great respect; to destroy or remove them brings great harm to the country. Yes, there was much black heathenism among these people, and terrible fear in their hearts. They needed a Saviour to free them from fear, to purify their souls and to sanctify their lives.

Court-yard of the Unyamwesi Village, Kigoda.

So the condition of things was not at all favorable for missionary success. The negroes had an exaggerated notion of their national strength—united as they were into a powerful tribe under the rule of the great chief Mirambo. The land was wealthy, the people were economically as fortunate as heathen seldom are. Spiritual longing appar-

ently there was none. There seemed to be neither need nor desire for the Gospel. Germany forced Mirambo to abdicate in favor of his son. That resulted in the breaking up of the native empire—and political restlessness ruled the land. As the missionaries came from the same country as the European masters, the Wanyamwesi only very reluctantly learned to have complete confidence in them. The first welcome seemed to prophesy a glorious triumph, but only the most

Watusi Negro Children, Unyamwesi.

patient and almost painful fidelity could bring any success, and then only after grievous disappointments.

Ways were at last found to reach the heathen; at first they were neither spiritual nor mental. The manual labor involved in erecting the necessary station-buildings brought missionaries and natives into touch. The sick and suffering crowded around the medical missionary, Meier, for help in their physical distress. The government entrusted to the mission quite a number of released slave-children for training. That, of course, was not an easy task. As soon as possible the Moravians re-established the schools that had been begun by the London mission. As soon as their knowledge of the language permitted it, daily public devotions and Sunday preaching services were regularly held.

Urambo (Kilimani) did not long remain the only station. The workers came with the plan of using this as the starting point for the development of a mission-province to include the whole interior section of German East Africa. There was to be a chain of stations beginning at Urambo in the north all the way to Rungwe in the south—the latter being the most northern station of the Nyasa mission. This is a distance of over 400 miles—and at that time there were no railroads, no water transportation and not even roads.

Kitunda was the next station (1901), in the Kiwere country, about the middle of the projected chain. Very soon afterwards Catholic priests also ar-

rived here. The government fortunately put a stop to their competition and opposition. But it showed the workers that they must exert themselves to the utmost actually to serve the district assigned to them. Missionaries were sent out almost every year, and in rapid succession there arose stations at Sikonge (1902) among the Ngulu, then, not far away, Ipole (1903) in Ugunda, Kipembabwe (1904), only five days' journey from Rungwe, Usoke in 1907, near Tabora, and finally (1912) the new station in Tabora itself. To the present day the journeys between these stations are a real hardship; they consume a great deal of time, are very expensive, and hard on the workers' health.

A more serious interference with the mission work is found in the persistent tropical sickness to which the missionaries are exposed, and especially the missionaries' wives; after only a short service they are frequently broken in health. A certain missionary once suffered eight separate attacks of fever in three months.

Wild beasts have always been a real plague here. Lions and leopards not only prey at night upon their cattle —the life of human beings is often endangered. Missionary Brauer made an heroic effort to rid Ipole of the pest after several natives had been torn to pieces—and almost lost his life. He trailed a lion whom he had wounded with a shot. The beast turned on him, injured him very seriously and would certainly have killed him, if his native companions had not rescued him. In one year the government paid 20,963 rupees as premiums for 487 dead lions and 1412 dead leopards. Here is an extract of a letter written at Sikonge in 1925:

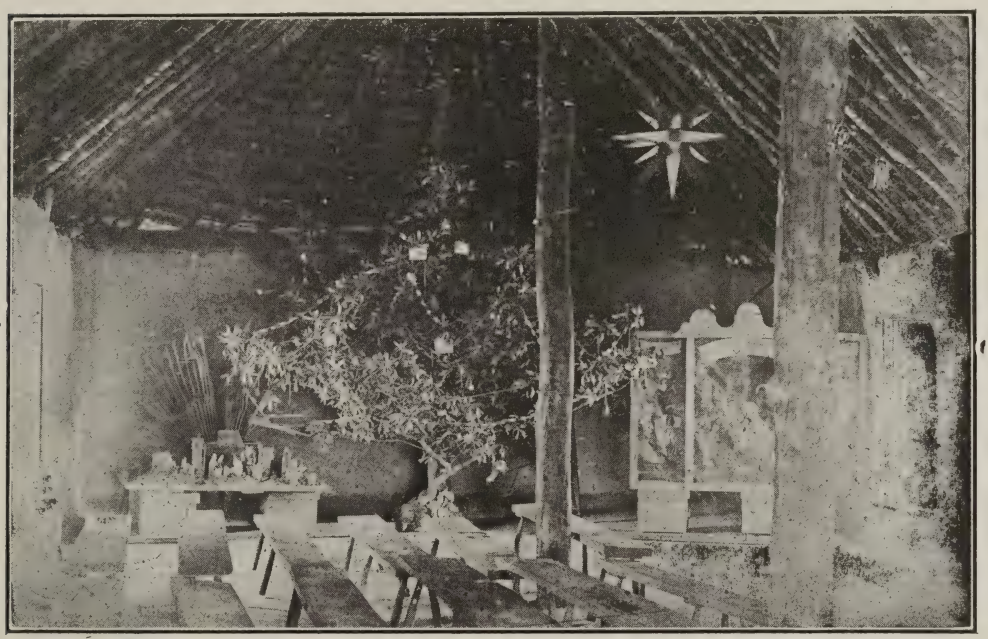
"Last Monday one of our boys killed a large puff-adder just behind our house. It was about three feet long and as big around, as one's arm—a horrible brute! It had just had a meal off a big rat, which it vomited up after

School Picnic at Sikonge, Unyamwesi.

being struck. Then yesterday the hospital boy killed a long green tree-snake just outside the hospital. On Thursday, Mr. Ibsen wrote that they had heard a lion roaring just outside their house (at Ipole), about five yards from their veranda, the lioness and cubs being farther down in the village. On Friday we heard them roaring only a mile or so from us. They were seen over our way on Friday night, and had caught and eaten three wild pigs; so they were not hungry."

write a dictionary. The British and Foreign Bible Society printed the Gospel of Matthew in 1906 and in the same year the entire New Testament in the Kinyamwesi dialect was printed in Herrnhut. Both of the latter are the work of Superintendent Stern. These men also have other literary works to their credit—a grammar, a hymn book, Old and New Testament stories, a second primer, a catechism, etc.

All this laid a good foundation for preaching the Gospel, to which the



Christmas Decorations at Kitunda, Unyamwesi.

Three of these stations suffered great conflagrations. In 1907 lightning set on fire the large, old building of the Kitunda station. It burned to the ground. In 1909 the entire Ipole mission was burned and in 1912 a considerable part of Sikonge.

In spite of all difficulties, the messengers of the Gospel worked persistently and hopefully. They thoroughly studied the language of these people—here also they were pioneers. Missionary Dahl finished the first primer in 1903 and immediately began to

workers now turned with greater zeal. It took a long time for the natives to comprehend the real purpose of the white teachers and to feel their need of the Gospel of Christ. Nor is that to be wondered at. Only after a particularly hard moral battle could a heathen Wanyamwesi free himself from the inherited slavery of spirit-worship, magic, immorality and drunkenness. The degraded condition of woman, and consequently of family life, also is a serious hindrance even to the present time.

Child-life in East Africa.

At last, at Easter, 1903, the first-fruits of the mission could be harvested. Those were happy days, not at the oldest station, but at Kitunda. It was the thirty-year-old Kipamila and his wife Kitambi. Very early on Easter day they came to the mission house to spend an hour in quiet preparation. At ten o'clock the bell rang and the missionaries led the candidates into church and placed them on native chairs opposite the preacher. To the right and left of them sat fourteen who were receiving instruction. After a sermon, the two converts made a public confession of their faith in Jesus as their Saviour, firmly, joyfully and with evident conviction. Then followed a prayer and Superintendent Stern with evident emotion baptized John and Mary (their Christian names) into the death of Jesus, in the name of the Triune God. The three missionary couples acted as sponsors and, with their hands held over the heads of the converts, the superintendent pronounced the Old Testament benediction over them. The people followed the ceremony with great interest, quietly and reverently. John is Mary's fourth husband. Both of them have given proof that their faith has saved them and made them happy. The first baptismal service made a deep impression on the congregation. On Easter Monday two particularly wicked natives, who had spent some time about the place as workers, asked to be enrolled as candidates for instruction. One of them said to the preacher: "Bwana, you have often asked us to come to Jesus. Now He is becoming too strong for me. I dare resist no longer; I will now accept Jesus."

Four sterile years passed after that great day. Then, however, the glad news came from this and that station of the baptism of firstlings. On Trinity Sunday, 1907, 28 years after the English missionaries began to preach at Urambo, the first converts were baptized at this first station. At the end of 1912, the baptized converts totalled 150, and 329 candidates for baptism were receiving instruction from 14 missionaries, who had charge of 7 main stations, 8 out-stations and 110 preaching places.

The number of converts and workers was small, but the aim of the mission was not small. The missionaries had nothing less in view than the Christianization of the masses of men in their populous districts by the sure method of evangelization. They knew that they had to depend upon the assistance of the native converts for a good share of this work. They had faith enough and courage enough to trust the natives to assist them in preaching the Gospel. On their evangelistic journeys they were almost always accompanied and assisted by the more advanced and more experienced of the natives. Many of them proved themselves apt pupils and were advanced to evangelists in charge of preaching places. In 1909, Superintendent Loebner gathered 15 such helpers in Sikonge for an extended course of study in evangelism.

The work of the schools is keeping pace with evangelism. There are 16

schools at the stations and 10 at outstations, the latter in the care of native assistants. Even at the main stations, more advanced and specially gifted pupils assist the missionaries and their wives in caring for the schools. There were, in 1912, thirty-five such native teachers, and 1062 pupils. In Kitunda and Urambo, the brightest pupils were formed into a select class and some of them were trained in a special home. Most careful attention was given to the education and training of children as a very important part of missionary activity. Competition with Catholicism and Islam will probably have to be met first of all in the field of education. The government laid great stress on education. Plans were under discussion for a higher grade school in which native assistants could receive a thorough furnishing for their work. Plenty of qualified young people were available.

One other great undertaking must be reported. Tabora is a city of 37,000 inhabitants, and the chief citadel of Mohammedanism in the interior of Africa. Should not the Moravian Church preach the doctrine of the Cross in the very home of the Crescent in Africa? Islam was making astonishing progress and threatened to exclude the Christian messengers from large areas of the interior. Not on the coast, but in the interior the decisive battle between Christianity and Mohammedanism in Africa will have to be fought to a finish. Ever since 1910, the Moravian missionaries had come into contact with Mohammedans through their Gospel work among the workers who were building the railroad through the central part of this country. The railroad was completed as far as Tabora in 1912 and in that year Moravian work was definitely established there.

Great expectations encouraged and thrilled the hearts of the heralds of the Cross. Eagerly they had entered the conflict with heathenism and Mohammedanism; a thorough-going change in the life of the natives was impending—would not that help the mission cause considerably? The build-

An African Sorcerer and His Tools.

Converts at Sikonge Training for Christian Work.

ing of the railroad as far as Tabora suddenly made this hitherto lost land one of the trade routes of the world. Modern life and culture came into direct contact with the patriarchal forms of negro people. The economic and the social life of the pagan population, and even their ethnic religion, was being shaken in its very roots. The old was passing. Something different, something new was bound to come. What an opportunity to leaven the life of a people with the Gospel of Jesus Christ! A sure foundation had to be laid for a new and better national life. It is self-evident that without the aid of the mission as representing Christianity, no future full of blessing for the people could be anticipated. How eagerly the mission worked to accomplish that happy purpose!

Then came the World War. It came, sad to say, even into that land in Africa so far removed from the original scene of the cause of war. The helpless missionaries of Jesus, who like their Master do not fight, were dragged from their stations, first to imprisonment in Tabora, then through the Kongo to France. Finally, in 1919, they were allowed to return to Germany but they were forbidden to return to the work for immortal souls in Africa. Two of the missionaries, one a Dane and the other an Alsatian (Moravian missions are an international undertaking) were permitted to live at Tabora, but were not allowed to preach to the natives. But the native converts, insofar as the war did not disperse them, continued their congregational life and kept up the services. When Danish Moravians were again permitted to resume the work here, they found these faithful natives and soon all the old places were again occupied; the main stations by Danish missionaries, and Kitunda, Tabora and Urambo by native helpers. There is also one English medical missionary at work. The total number of converts now has passed seven hundred and the workers joyfully report constant conversions and steady development of the mission.

CHAPTER X

ON THE BORDERS OF TIBET

AGAIN and again during the years 1764-1822, Moravian missionaries attempted to carry the Good News of salvation to the Mongols in Russian Asia—but without avail. God had not yet opened the doors. The Russian government forbade it.

Our Station Kyelang, Tibet.

Missionary circles in various parts of the world long have been eager to preach Christ among the Tibetan people, on the "Roof of the World." The Moravian church also has been standing for more than 70 years before the fast-closed door of this hermit kingdom, "watching and waiting for Tibet." But originally they wanted to go into Tibet, not wait on the border. God moves in a mysterious way.

The famous Chinese missionary, Guetzlaff, served the interest of the Moravians in their ancient effort towards Mongolia. Two volunteers were called for; thirty responded. On Nov. 23, 1853 the two missionaries Edward Pagell and August W. Heyde reached Calcutta safely, with orders to press forward to the Tartars of Chinese Tibet. They had been refused the nearer route through Russia. So they journeyed via Simla, in the highest inhabited land on earth, towards the western confines of Tibet, which they reached in 1854. The next year they attempted to enter Chinese Mongolia —but the vigilance of the government rendered every attempt futile. So they tried to settle at Leh, the capital of Ladak, a province of Kashmir. No strangers were allowed to live in Ladak —they were ordered away. Finally, in 1856, they chose as their home the town of Kyelang, in the Province of Lahoul, among a people who were Mongols not Tibetans, though they speak the Tibetan language.

A third worker soon joined them in the person of August Jaeschke, a very learned man, whose phenomenal linguistic gift was to be of inestimable value to his brethren. Try to visualize where these brethren lived. Their house is 10,000 feet above sea-level, built on a steep grade, from which you can look down into a narrow valley, at the bottom of which flows the river Bagha. 1500 feet higher up the mountain you see a monastery of Lamas, (Buddhist priests) built against the walls of the precipice almost like a swallow's nest. Between these highest snow-covered peaks on earth there are deep, narrow valleys and glorious slopes, some of which look bare because of the absence of trees; dangerous bridle-paths lead over passes filled with snow and ice into neighboring but invisible valleys. The climate is not unhealthy; the winters are very cold and the summers very hot. The rarity of the atmosphere, owing to the great elevation, often has a deleterious effect on the respiration, the circulation and the nerves of Europeans. The natives make pitiful attempts at agriculture, cattle-raising and the culture of fruit, especially apricots. The natives show a bitter intolerance towards every re-

A Map of Our Tibetan Mission Field.

ligion other than their own. Immorality, drunkenness and polyandry are very common.

The missionaries soon learned that the villagers were not only very reserved but actually antagonistic, but they hoped by patient friendliness to win their confidence. They had to work hard in building their station and in learning the language, through which only it was possible to understand the thought and the life of the natives. The Scriptures were translated into Tibetan and circulated among its people and sent over the border into Chinese Tibet. Fortunately these people had a literature and reading was by no means a lost part. Thus many people *read* the Gospel. Preaching was not the most important method of work here, because the population is very sparse in the valleys hidden among the mighty mountains, and journeys to the distant villages were not only time-consuming and difficult, but positively dangerous.

Nevertheless, as soon as possible, the missionaries attempted to reach the hearts of the pagans by regular public services and by teaching school. The missionaries' wives taught the women and girls how to sew and knit, but they were less approachable than the men. The women in their simplicity would say to the white teachers: "We are as stupid as oxen." The dawn was long

Aug. W. Heyde
A Pioneer in our Tibet Mission. He spent 50 years in it.

Poo, on the Border of Tibet

delayed. The first baptism was administered in 1865, to Sodnom Stobkyes and his son Joldan; but this delay must not be ascribed to the stupidity of the Tibetans, for actually they are a gifted people and decidedly capable of culture.

Lamaism, a degenerate form of Buddhism, has complete control of the Tibetans and it seemed impossible for Christianity to make the slightest headway against it. The practical aspect of Lamaism in daily life is a terrible fear of evil spirits and the constant effort to ward off their harmful influence by the endless repetition of prayers and magic phrases.

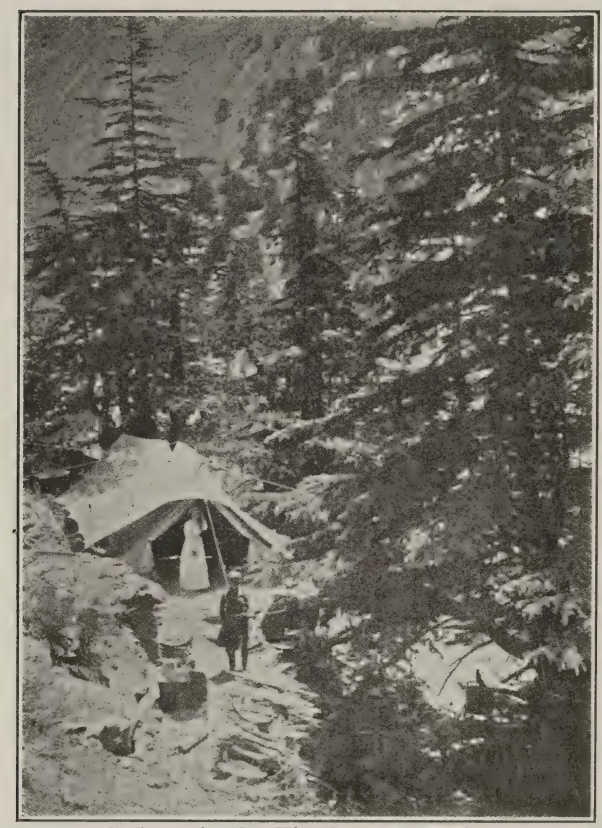
The most common Buddhistic prayer reads: "Om mani padme hum." Literally translated it means: "O jewel in the lotus flower." But not even a Tibetan lama can give an intelligent statement of the real meaning of the prayer. Neither does it make any difference to the Tibetans whether or not they know the meaning of their

A Buddhist School with a Chorten in the Background.

The Bazaar in Simla, Kashmir.

prayer. They understand that the more often they repeat these six syllables the better it is for them—indeed they do not even need to be repeated. If only they are kept in motion by means of a prayer wheel rotated by hand, or driven by a waterwheel, or the waving of a prayer flag. They write it as often as they can on stones, or walls, etc.—for the greater virtue

The Usual Mode of Travel in Tibet.



A Camp in the Himalaya Mountains.

A Group of Christians at Poo.

of the writer. The greatest power is exercised by these prayer-words if they are pronounced by a lama. Thus the lamas are indispensable in the exorcism of demons; and here is the source of the almost unthinkable power of the priests and monks over the people. The smallest detail of daily life is controlled by the priests, and the common people must pay dearly for their advice, and especially for important undertakings, such as journeys, house-building, beginning of gardening or harvesting, and also in case of sickness. The lamas know very well that the true faith entirely destroys their power over the Christian, and they threaten dire distress upon any one who shows even a slight interest in the doctrine of the missionaries. While this was the main reason, there were, of course, also other reasons, why the power of the Gospel has not been strikingly demonstrated here.

A second station was begun at Poo, in 1865. This village is only two days' journey distant from the border of Tibetan China. It is inhabited by 600 poverty-stricken Tibetan Buddhists. There is a cloister here housing 40 monks and a nunnery with the same number of nuns. The missionary (Pagell) and his wife were not welcomed there. Several very fortunate cases of cure of sickness and successful operations gave him a good reputation as a physician and as friend of the people.

The Mission Hospital at Poo.
Built in 1913. Over 3000 patients are treated here in one year.

Over forty years had passed since the beginning of the missionary effort and still conversions and baptisms were extremely rare. In Poo the situa-

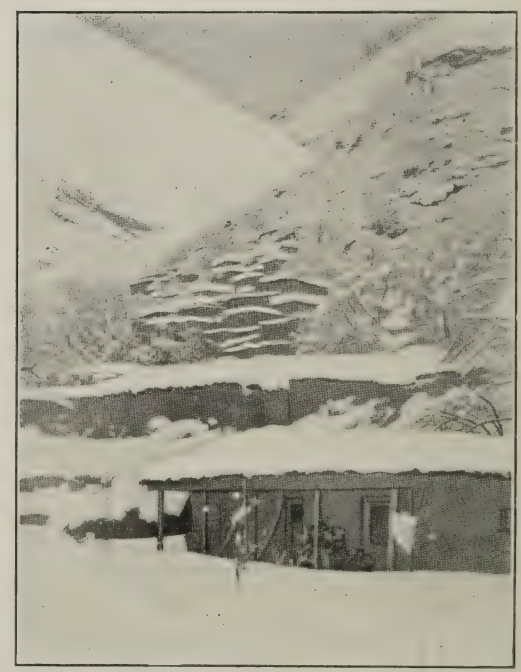
Lamas.

tion seemed hopeless. Eighteen long years had the seed of the Word been sown here, and yet there was no harvest. At last, in 1897, the times of refreshing came and Easter Sunday of that year still is marked as a great day. For on that day 14 adults and 5 children were baptized into the death of Jesus—a larger number than on any previous occasion in the history of this mission.

A testing time has since come upon this station and there has been a decrease in membership. The influence of the congregation upon the community was lessened by the fact that the converts practically all belonged to the lowest caste. And yet it was a matter of great regret that Poo had to be given up, in the summer of 1924.

Leh presents an entirely different picture from Kyelang and Poo. It is a great mart, where annually great caravans from various parts of inner Asia meet to exchange their goods with traders from Kashmir and India. It is the capital of Ladak, with a population of 3000. Not till 1885 did the missionaries receive the longed-for permission to begin their work here—and even then they were merely tolerated. But a splendid opportunity was given for the medical missionary—one of the most important methods of work even to the present day among these Asiatic people. Dr. Marx took charge of the hospital at Leh in 1887 and soon made his influence felt far and wide. Just as the prospects of the work were so bright—disaster came; both of the gifted and indispensable missionaries, Marx and Redslob, died in the prime of life.

Again and again the work here suffered greatly from the ill-health of the missionaries. Leh's elevation is 11,400 feet—*it is the highest mission station in the world*—and the air is very rare. It is exceedingly dangerous for children. There are very few, if any, mission fields where there are found as many graves of children in proportion to the population as here.

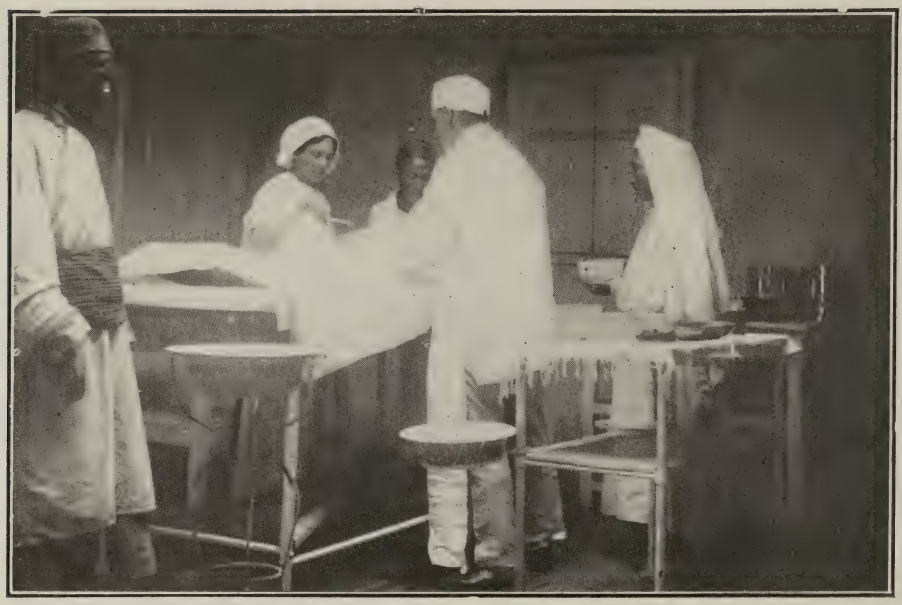


Our Station Poo in Winter.

Masked Buddhist Priests Ready for the Dance to Scare Away Devils.

The women presented a special difficulty. As everywhere in India, the missionaries could not do much in the way of Christian effort for women, because the women spend their lives almost entirely in the zenana, from which men are excluded. The missionaries' wives had tried to do what they could, but it was recognized that more must be done. Since 1891 a number of single, lady missionaries have been devoting themselves to this work

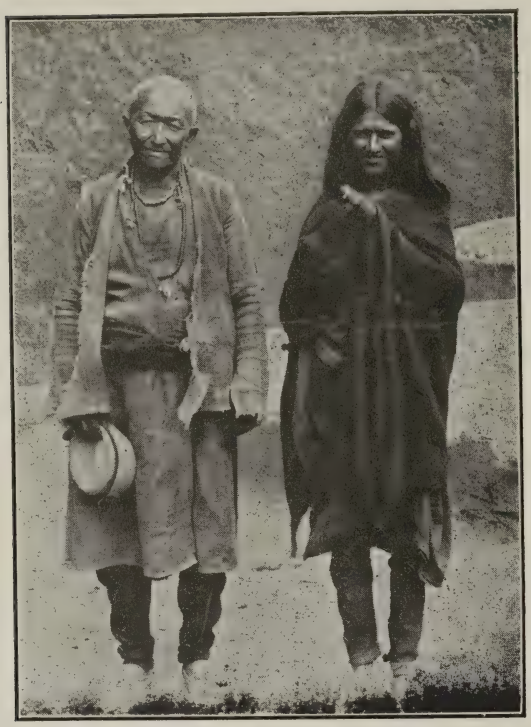
A Tea Party at Leh.
The hot tea has a lot of strong, old butter stirred into it.



Dr. and Mrs. Heber (also Dr.) Operating in the Hospital at Leh.

Bro. H. B. Marx Treating the Sick.
His tent and the whole group are on the roof of a house.

Bishop La Trobe at a Mission Conference at Kyelang.



A Native Tibetan Couple in Mourning.

exclusively, and in general have been doing good work, even though no startling results can be reported.

Another station was begun a few days' journey from Leh, at Kalatse, on the Indus River. But the numerical result is small. Less than 200 souls are members of the four stations of

The Sewing School at Leh.

An Outdoor Gymnasium for Tibetan School Boys.

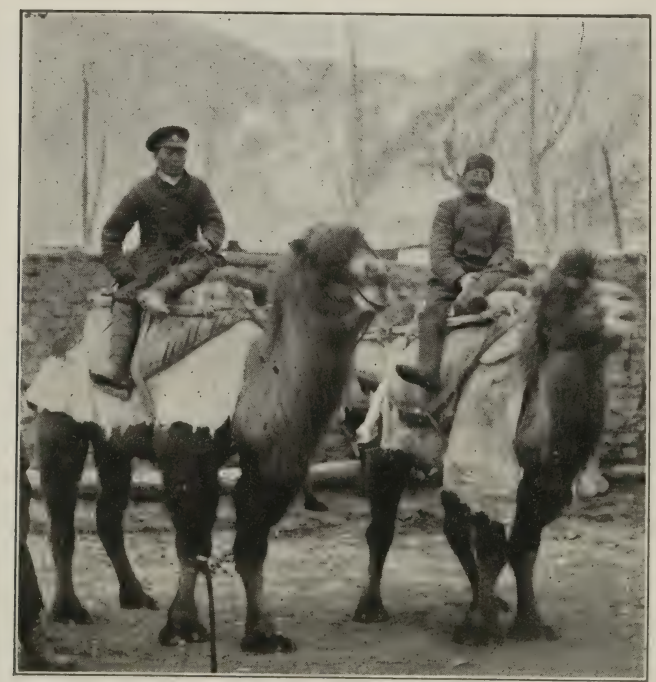
this mission. Seventeen missionaries of both sexes were at work here when the war came. It interfered with the mission even in Central Asia. The superintendent was Swiss by nationality and was not molested. The three

An Avalanche Blocking the Road.

German couples were interned and later re-patriated, but not permitted to return to their post of duty after the war.

Fortunately, among the small number of converts there are some who have proved themselves good teachers, evangelists and helpers. In 1920 two of them became ordained ministers—the very first of their race. It is hoped that such native forces may in the future be able to carry the Gospel across the Tibetan boundary; until now European missionaries have been refused permission to do so.

And is this all that can be shown for over 70 years of effort, of great sacrifice of money, of the sacrifice even of very precious lives? The converts are few. But every soul is precious in the sight of God. Everything that is done in compliance with the Master's Great Commission is worth while. He is Lord of the harvest. And at any rate, the good accomplished is much greater than the few converts would lead one to think. To mention but one thing—the missionaries engaged in energetic literary activity. They have studied the language, history and religion of the Tibetans and especially have circulated the Tibetan version of the Bible. Easily the greatest of these literary workers is the highly gifted A. H. Francke, a worthy successor of Jaeschke. The distribution of the Bible reaches a great many more people than the preaching of the Gospel. Indeed, it is just this kind of seed-sowing which may assure an abundant harvest of souls some time in the future. At any rate, despair with reference to the Kingdom of God is never justified. The honored "Father" Heyde, who labored incessantly for 50 years in this stoniest of all mission fields with but little immediate result, never doubted that God in His own good time would call His Tibetan people into His Kingdom.



Dr. Sven Hedin, the Famous Explorer, (right) at Leh, 1902.

CHAPTER XI

THE MISSIONS IN AUSTRALIA

A—VICTORIA

IN 1835 only 14 white people and about 15,000 Papuan natives inhabited the almost three million square miles of land in Australia. In 1907, there were left 624 Papuans and mal skin about him. They had no houses; they lived under a roof of boughs or bark. They live on what nature provides and as nature provides it, the raw meat of game, kangaroo,

Our Former Stations in Australia.

217 mixed breeds. In 1923, the population was about five and one half million, mostly English. There are also Germans and Chinese. The aboriginal Papuans were a particularly degenerate race. They are usually called "Blackfellows." Their physical appearance is the opposite of attractive. The color of their skin, either dark or light brown, the black stringy hair, only occasionally curled, a shapeless mouth with very thick lips, a broad, flat nose, high cheek-bones: these produce a general contour of the body which is very peculiar. They wore no clothing, but now and then a person throws an animal dog or oppossum, which they hunt with a spear, as well as worms, grubs, lizards, snakes, rats, roots and fish. They did not have a single cooking utensil. Certain scientists asserted that they were the much sought after "missing link" between man and the monkey; such, however, is not the case. But they were the most degraded heathen people to be found on the face of the earth—dirty, superstitious, suspicious, thieving and cannibalistic.

Divided into small tribal groups, they wandered through the country without settled place of abode and with no regular work to earn their liv-

**Charlie Motton, a Blackfellow.
Weipa, N. Queensland.**

ing. Their manner of life was more like the animals than like human beings. The lot of the women was particularly desperate. They were nothing but slaves of their husbands. They did whatever work had to be done. On account of the treatment to which they had been subjected, they were more stupid and apathetic than the men towards the efforts of the missionaries. And things surely appeared hopeless enough so far as the men were concerned. Weak children were killed.

Two well developed arts these men, however, had: one necessary for life on the water and the other just as essential for life on the steppe. They were wonderful swimmers and divers, which made them acceptable assistants to the pearl fishers, and they had an almost uncanny ability to follow a trail. All other faculties apparently were dormant, until called into life by the missionaries. Even then their mental abilities never became great.

There seemed to be little virility in the entire race. The tribe is rapidly dying out, especially in Victoria, the scene of the first Moravian effort. The commonest cause of death is tuberculosis. In the genuinely tropical climate of North Queensland all the tropical diseases abound and tropical fever is a common cause of death.

The missionaries found but few traces of a native religion. It is, however, now proved incorrect, as was once held, that they were a people who had no religion at all. A gigantic old man, asleep for ages, with his head resting upon an arm deeply imbedded in the sand, who will some day become awake and eat up the world—that is their concept of God. They do have ideas about transmigration of souls, about the influence of the stars, of the existence of spirits and their influence over nature and men. Especially must be mentioned rather elaborate ceremonies for the burial of the dead. There are rain makers among them. Their confidence in the power of magic is strong, and often leads to unfortunate consequences.

Certain it is, from what has just been said, that the spiritual life of these natives is of the lowest possible sort—it corresponds exactly with the low order of the social, family and personal life. Physical and mental weakness seems to characterize them all. And yet their practical annihilation would not have occurred as rapidly as it did, if the white settlers had pursued a different policy towards them. Their policy was that the only good blackfellow was a dead one. They deliberately set out to exterminate them. They drove them out of their native habitat; they hunted them like wild beasts. There are scarcely any of them left, whereas the white population numbers millions. The whites did not have a justification for their action in any possible danger to themselves from the blackfellows. They were harmless.

It is of course, true, that there was nothing attractive about these natives. Some of their customs were beastly

The Late Rev. F. A. Hagenauer and wife.
Missionary in Australia for fifty years.

rather than human. They had the reputation of being cannibals and that they were particularly fond of white people. It seems to be a fact that traces of cannibalism occur even at the present time. This is perhaps the reason why the whites could think only with repugnance of the natives; they forgot that the grace of God is sufficient to save even such degraded souls.

God sent the message of His love in Christ even to these people. Both in the north and in the south of this continent the Moravian Church preached the Gospel to them. Several missionaries were sent to Victoria in 1849. After a number of vain efforts, 1849-1856, they succeeded in persuading some of these nomads to settle down at two stations, Ebenezer, in 1859 and Ramahyuk, 1861. And behold! Gradually these degraded pagans learned

A Blackfellow's Humpy Made of Bark.

Native Camp in Victoria.
Sheets of bark supported by stakes

to live a well-ordered, decent life, and finally they accepted Jesus as Saviour and Master. The first convert, Pepper —Nathanael, was baptized in 1860. The Christian natives gave up their nomadic habits, settled down at the stations and earned their living by gardening, agriculture and cattle-raising. Their children showed just as much ability to learn as the children of the white settlers. Their confidence in the missionaries was beautiful to behold and under their care and leadership they lived a happy and a truly Christian life. The nestor of this mission is Frederick A. Hagenauer, who spent 50 years among these people. Like a real patriarch he lived among his parishioners, respected not only by the converts but by the heathen, and was the confidential adviser of the government in matters pertaining to the natives; no one knew as much about them as he.

With the retirement of Hagenauer comes also the close of the mission in Victoria. There never was hope of an extensive and numerical success. As a matter of fact, the tribes among which the Moravians were active had constantly decreased; the very few representatives were not able to continue even so primitive a form of tribal organization; they gave up trying and were merged into the related tribes. To protect the natives against the whites, the government had created six "reserves" for them, five of which were mission-stations and two of these Moravian, and a government grant in money was given for their support,

Ebenezer, Australia.

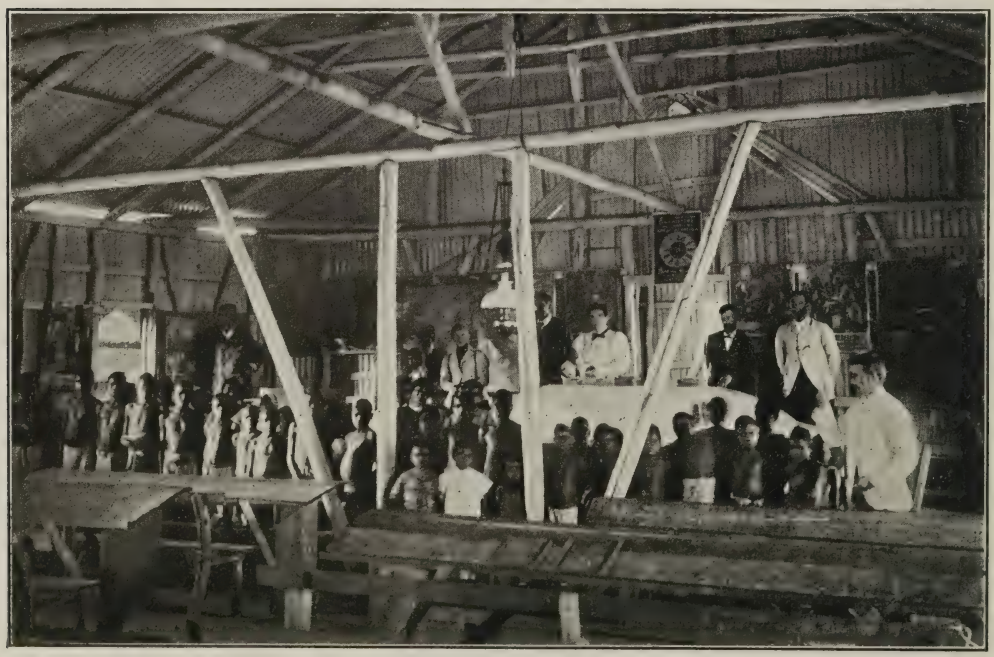
N. Queensland Blackfellows Armed with Doublepointed Womeras.

in the year 1900 about $20,000 for all the natives in Victoria. But one reservation after another had to be closed for lack of inhabitants, Ebenezer in 1903 and Ramahyuk in 1907. Moravian efforts ceased, but one great thing had been accomplished; indisputable evidence was at hand that the Gospel

Papuan Pearl-fishermen in an Outrigger Canoe.

Natives of N. Queensland.

of Jesus has power to lift a most degenerate people out of their ignorance and vice into a state of intelligence and decent living, and to save their souls for time and eternity.



The Mission Church and School at Mapoon.

B—NORTH QUEENSLAND

This experience was repeated in the north of Australia. The General Assembly of the Federated Presbyterian Church of Australia asked the Moravian Church to supply missionaries at their expense, for the purpose of evangelizing the savages in *North Queensland.* This is an immense territory, inhabited by a large population of English and Germans, thousands of Chinese and "Kanakas" i.e. Melanesian and Polynesian laborers, besides Japanese, Malays and Singalese. The Papuan population is estimated at from twenty-five to thirty thousand. They differ considerably from their Victorian relatives. Physically they are much healthier and hardier; they are also wilder warriors and more murderous. The climate is hot, the soil more fertile, and there is more water than in the other Australian states. Prospects for the development of agriculture and mining are very good. All tropical fruits are raised, corn, sugar-cane and grapes.

Native Boys of N. Queensland.

Philip, a Native Helper
Rebecca, his wife, who became matron in the Home for Children.

Considerable wheat is raised for export. The main industry is the production of wool. The export of sheep on the hoof and frozen mutton is constantly increasing. Pearl fishing in Torres Strait is an important industry. The mines are yielding numerous metals, especially gold, tin and copper.

James Ward and Nicholas Hey founded the station Mapoon in 1891. The prospects were poor enough. A sandy, desolate wilderness. Nightly they heard the sinister howlings of a native camp not far away. Only 8 weeks before their arrival two white men had provided a cannibal feast for these people. The friends of missions warned the Moravians against these treacherous and bloodthirsty savages. Others expressed their contempt for the hair-brained adventurers who seemed actually to believe they could do the work of God for such a fearfully fallen humanity—and waited for news of the failure of their crazy undertaking. The bitterest enemies of the mission were the pearl-fishers,

who had a very profitable business on this coast. The natives were very skillful divers, and their employers exploited them without conscience and without shame. The presence of the missionaries made them feel somewhat uncomfortable. God gave success to their efforts. The natives soon learned that the missionaries were their true friends. Today Mapoon is a clean and pretty Christian village. In its house of God, Christians gather regularly for worship who thirty years ago were cannibals. They have learned to sing and pray, to worship, to love each other, to work diligently, to live clean and honorable lives. Not far from Mapoon there is an out-station, planned by missionary Hey, where a number of the more experienced converts have built their own homes and work their own land; they erected their own church and a native helper keeps daily devotions—they are largely independent of missionary control.

Near the mission house in Mapoon there stands a school for boys and girls, with an enrolment of over 60. The training of the young is more important here than ordinarily and is very successful. It is very hard to wean adults from their nomad farm life and from their superstitious practices. Better things can be accomplished with the young. Mapoon is a miracle. The scorn of the enemies has ben put to shame. Missionary Hey so gained the confidence of the natives and the government alike, that, like Hagenauer in Victoria, he was appointed Superintendent of the entire reservation. Two more stations were established at Weipa and Aurukun, at each of which the work among the young was meeting with success. During the World War, this mission gradually passed out of the hands of the Moravians. One of the men, Richter, was on furlough when the war began and he could not return to the field. Another one, Brown, was transferred to Santo Domingo. The superintendent, Hey, retired on account of age. Their successors were furnished by the Presbyterians of Australia. It is no longer a Moravian mission. But Moravians everywhere may well rejoice in the splendid proof given by their efforts that Jesus can save and sanctify even the most degraded human beings.

School Girls of Weipa, N. Queensland.

CHAPTER XII

THE MISSIONS TO THE LEPERS

DURING the days of His earthly life, our Christ showed especial interest in the sick. Once He cured ten at once—and these were lepers. So it is entirely in harmony with His will that His church should do all it can for lepers, the most miserable of the miserable. The Church can not cure them, as He did, though a few cures are on record, but it can minister to their physical and spiritual needs. There are many of them in the world; for instance, 100,000 lepers wander through the villages of India alone.

The Moravian Church engaged in this Christlike work from 1822 to 1867 in Cape Colony, when the government placed all leper work in the care of the established church. About the same time came an invitation to work in Jerusalem and in 1899 the church became interested in such unfortunates in Surinam, though the work there is not under the control of the Moravian Church as such; it is furnishing most of the nurses, but is not responsible for the finances.

The story of the Jerusalem Asylum briefly is this. The Baroness Keffenbrink-Asheraden visited Jerusalem in 1865 and was shocked by the miserable plight of the lepers. She built a home just south of Jerusalem for lepers in 1867 and called it "Jesus-Hilfe." To find men and women to care for the lepers was not easy—but enough Moravians were found willing to make the sacrifice. At first an association of friends of the lepers bore

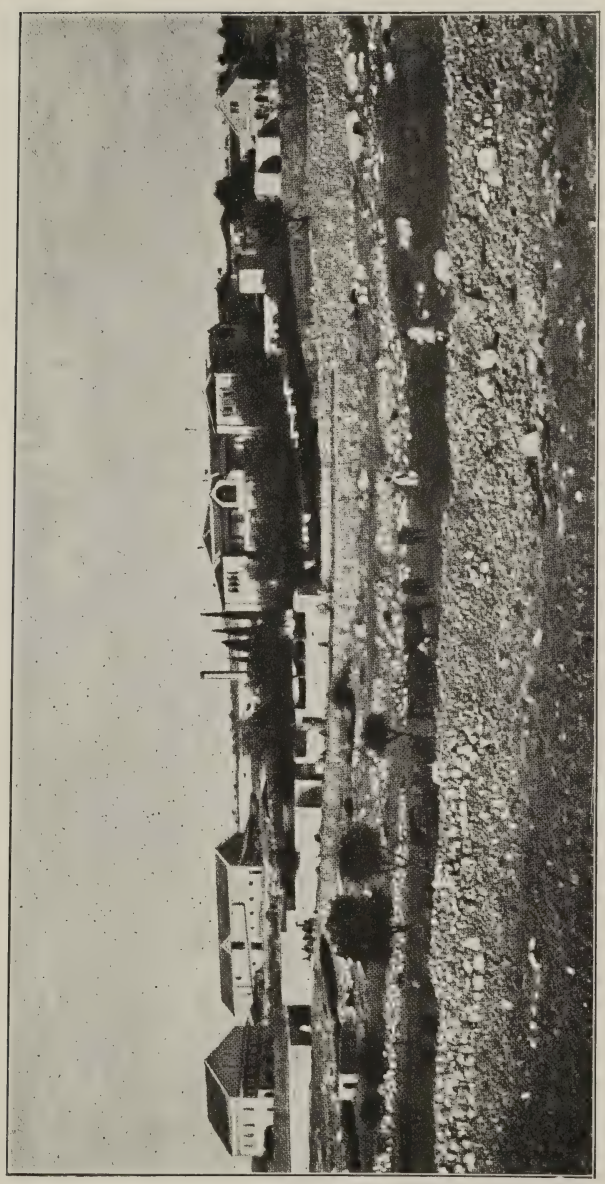
Women Grinding Grain at the Leper Hospital.

A Deaconess Treating Patients.

the financial responsibility. Later the international Moravian Church assumed entire charge. Since the War, the British Moravian Church administers the Hospital for the Church. A committee in Jerusalem takes care of purely local matters. All the nurses are furnished by the Moravian Deaconess Home, "Emmaus," in Niesky, Upper Silesia. They now have about 50 patients, most of them men. Most of them are Mohammedans—the rest are Christians of various confessional connections.

At first very few lepers were willing to enter the Home. They did not want to give up their freedom and settle down to the regular routine. The loving Christian life of the nurses gradually overcame this reluctance and patients came in very large numbers. In 1887 a new Home was erected—the stately building of which a picture is shown. Not all the patients are thankful and satisfied at the Home; some forsake it and return to the freedom—and the misery—of their lives as beggars. Other cases of genuine grate-

A Group of Patients at the Hospital Gates



"Jesus Help" the Moravian Leper Hospital in Jerusalem.

Located south-west of the city, on the highway to Bethlehem. The gardens have cost a great deal of hard work.

fulness encourage the deaconesses in their self-sacrificing efforts.

The spiritual success is not striking, as far as numbers are concerned, and yet precious souls are won for Christ now and then. Dr. Canaan, a Christian Arab is house-physician and a Christian Arab, Pastor Kurban, ministers to the spiritual needs of the inmates. The British Ophthalmic Hospital has, since the Great War, given splendid assistance in the treatment of eye-diseases among the patients.

The Patients of the Leper Hospital.

NOTE: For an account of our Leper Hospital in Surinam, see page 161.

CHAPTER XIII

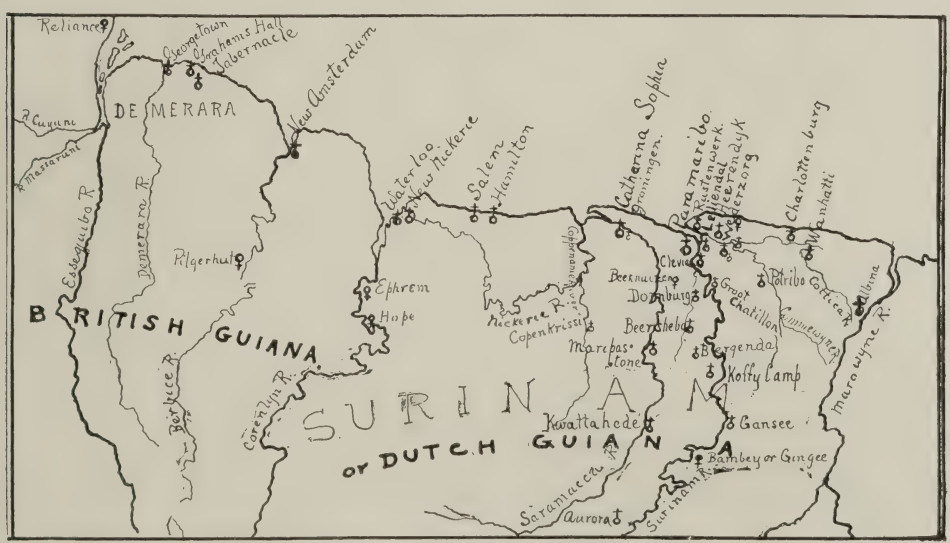
THE MISSION IN DUTCH GUIANA

THIS is a small Dutch colony on the north coast of South America. It is a very interesting Moravian mission, especially because of the remarkable mixture of races represented in its population. So far as the land itself is concerned, it is mostly a low-lying plain; only at some distance from the water's edge are there any considerable elevations. From these numerous large and small rivers flow through the plain, and these rivers again are connected by very many creeks. Hence there is an abundance of water everywhere. The most important rivers are the Surinam and the Saramacca, which flow through the colony, and the two large border rivers, the Corentyn on the west and the Marowyne on the east. A large part of the country is covered by primeval forests and at many places there are terrible swamps. Roads are for that reason not numerous. Transportation of passengers and freight must be on the water, by means of the small corjale, the larger "tent-boats" or small river steamers.

A railroad, built in 1902 and 1903, now connects the capital city, Paramaribo, situated at the mouth of the Surinam River, with the gold-mines in the interior or "bush-land." This is also of great help to the missionaries on their journeys inland.

The climate is an exceedingly moist, tropical one, very enervating for white people, and the farther from the sea one goes, the more dangerous it becomes. "The land of death" is the term applied to the district in the interior, on the upper reaches of the rivers. No white missionary has as yet been able to live there for any length of time.

Even the natives are subject to all kinds of diseases. Malaria is common, and all kinds of skin-diseases, and epidemics of yellow fever have often caused terrible destruction. Many



Our Mission Fields in S. America.

Harvest Festival Scene in Paramaribo.

missionaries have fallen victims to these diseases. Positively horrifying is the suffering caused by leprosy among the colored population.

In spite of all this, Surinam has attracted a great many colonists from various parts of the world. The unusual fertility of the soil, combined with the great water-supply and the tropical heat, produces astonishingly large harvests and these in turn support a very profitable trade. Practically all tropical plants grow here in profusion, such as sugar-cane, coffee, corn, bananas, cotton, etc. The forest yields various sorts of very hard timber. The gold-mines have become very profiable. No one can say what

A Tent-boat of our Mission.

Solidly built, 35 or 40 feet long by 5 or 6 broad, such a boat is manned by 4 or 6 oarsmen and a captain. The shelter (cabin) is 10 or 15 feet long.

Church at New Nickerie, Surinam.

further natural resources may yet be found, for till now only a fractional part of the country has been developed.

Upon this small strip of territory you find the greatly mixed population—about 130,000 people. In the forests and on the savannas there live about

The Surinam River Front in Paramaribo.

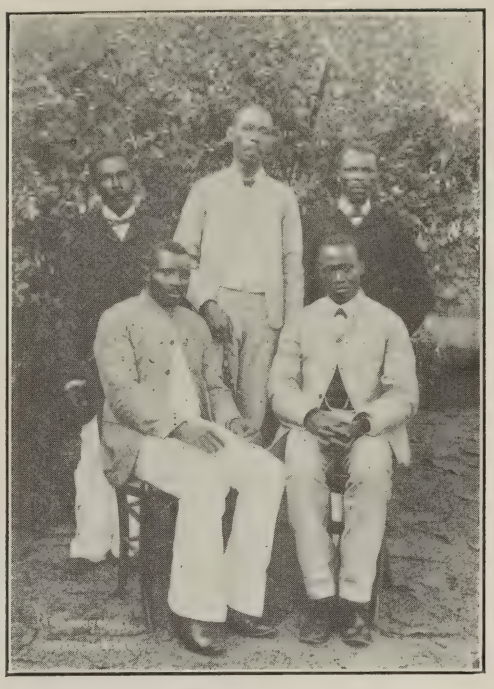
Our Mission Headquarters in Paramaribo.

18,000 negroes and perhaps 2000 Indians in small, scattered villages, but in the "colony" itself, the developed part of Surinam, there live 2000 white people, many of them Jews, about 3000 Chinese, 34,000 British Indians and

Berg-en-dal on the Surinam River.

17,000 Javanese. The most numerous element are the 54,000 colored people or creoles, descendants of slaves brought from Africa by the sugar planters. The "Bush"-negroes come from the same stock. They were originally African slaves, who were sent into the swamps for concealment by their Dutch owners, during a war with the British, and were able to maintain their independence when their owners tried to recapture them. Runaway slaves joined them. They founded independent tribes under their own chieftains. They reverted to African conditions of life. They are good boat-men and warriors. The negroes of the colony and these bush-negroes show bitter contempt for each other.

Dutch is the official language, and is making some headway among the people since it is being taught in the schools. The negroes in their intercourse with each other use the "Negro-english" almost exclusively—a dialect developed in times of slavery out of elements of various languages. European and Asiatic immigrants brought



Five Native Evangelists of Surinam.

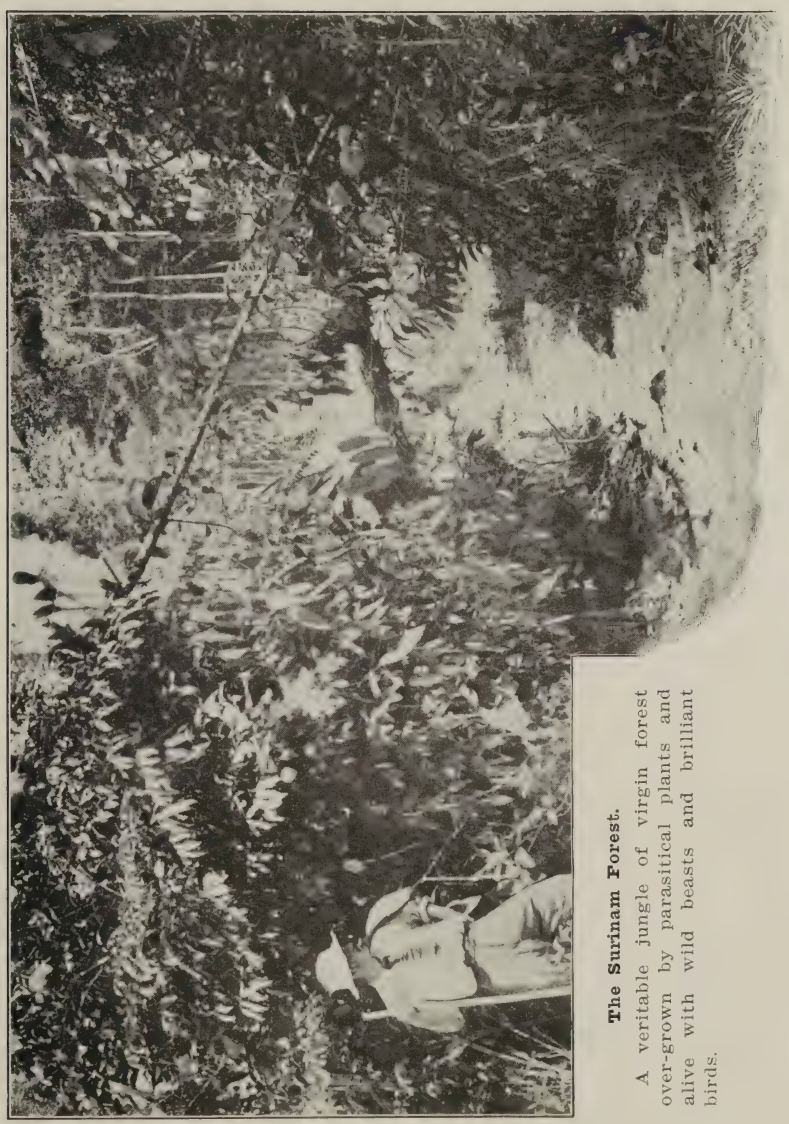
Street Scene in Paramaribo.

A Native Village in Surinam.

their own speech; so that it is possible today to hear probably a dozen different languages spoken on the streets of Paramaribo. It has also been necessary to develop linguistically different forms of mission work for the 27,000 souls under Moravian influence.

When the first Moravian missionaries came to Surinam, the *Arawak Indians* still constituted a large pro-

Arawak Indians of Surinam in their Hammocks.



The Surinam Forest.

A veritable jungle of virgin forest over-grown by parasitical plants and alive with wild beasts and brilliant birds.

Native Helpers in Surinam.

portion of the population outside of the plantation districts. They were the first object of their effort and several congregations were founded. But after

Christmas Pageant at Sharon, Surinam.

An Out-station in the Bushland, Surinam.

several decades they had to be given up, because the negroes more and more rapidly displaced the Indians. But the workers have not yet entirely forgotten the Indians, remnants of whom are are found at the extreme edge of the bush lands. Seldom indeed does an Indian appear in Paramaribo or on the plantations. But now and then the missionaries meet Indians on their evangelistic tours, for instance, near Albina, far up on the Marowyne, and at rare intervals the baptism of an Indian is reported.

After three unsuccessful attempts (1735-45), work was begun in 1754 among the more numerous *negro slaves*, and this has become a mission of great importance to the entire colony. The beginning was painfully slow and difficult. Not till 1778 could a church be built in Paramaribo, which has remained till now the headquarters of Moravian missions in Surinam. From here regular evangelistc tours were made to plantations within reasonable distance. The plantation owners did not care to have missionaries preach to their slaves. Gradually they became more friendly and since 1835 a number of plantation-stations were organized. The slaves showed a re-

Workers in Our Javanese Mission, Surinam.

Brother Bielke (at the right, rear), Evangelist Wagimin (center) and Evangelist Kasan Mukmin (left).

ceptive disposition towards the Gospel and most of the congregations prospered. In large number the blacks came in their corjales to the church at the station to gather around their "Leriman" to be taught the Word of God.

A complete change of conditions occurred when the slaves were freed in 1873. During their slavery, the negroes had gotten more than their fill of plantation life. Now they determined to earn their living in an easier manner, and worked only when it was necessary. The city with its busy life and its social opportunities, attracted many of them. The Paramaribo congregation became so large that the church was not capable of holding them all, nor could one worker take care of them. The congregation had to be divided into parts. New churches were built in different sections of the city, each with its own pastor. Today there are 7 Moravian churches in the city and its suburbs, with a total membership of about 13,000—and that is about one third of the population of the city. *This is by far the largest Moravian mission congregation in the world.*

A Heathen Indian Woman of Surinam.

It is to be expected that in such a mass of people, of such antecedents, under such conditions, there would be a great deal of misery and sin. The special sin here is immorality, with the inevitable decadence of family life. To meet this condition, methods of work had to be introduced of a social service nature, in addition to evangel-

Bright-eyed Coolies of Surinam.

The Bush-country of Surinam.

ism. The city mission tries in various ways to arouse the desire for Christian life among the masses by lectures and courses of instruction, orphan homes, employment agency, sick and death-benefit funds and societies for boys, young men, young women, and for the distribution of Bibles and tracts. A Children's Home was opened in 1910, at Sharon near Paramaribo, for orphaned colored children. There are almost one hundred at the home and the need for more room is urgent.

The mission conducts a very extensive school system, of primary and grammar grade and several high schools. Over one hundred teachers, most of them holding state certificates, are active in 36 schools with an enrollment of about 4000 pupils.

Since the beginning of this century, native ordained ministers and native helpers assist the 25 European missionaries in their work among the creoles. There is a theological school in Paramaribo, where these natives receive their training.

Another consequence of the shifting of population, since the slaves became free, has been the necessary closing of some of the old stations and filials and new stations had to be opened at other places. That has caused some hindrance in the development of the churches and also involved considerable expense.

The congregations at the old mission stations have long since been Christianized, however imperfectly. But out of them has sprung an entirely new mission among real pagans. The planters were compelled to find laborers to take the place of the negro freemen who refused to work for them. They found them in British Indian coolies and latterly in Javanese. They come into the country as laborers bound by contract for definite periods of time. At the expiration of their indenture, they usually remain in Surinam. Their number has become so large that they must be reckoned with as important factors in the life of the colony. Of course they brought their ethnic religions with them, mostly Hinduism and Mohammedanism. The Moravians were the only Protestants in the country, and it became their Christian duty to care for these Asiatic immigrants. A beginning was made in 1901. Small *East Indian* and *Javanese* congregations of Christians have been gathered and in two Childrens' Homes at Alkmaar and Liliendaal, a number

Three Bush-negro Boys.
The Result of Missionary Effort.

of native children are being educated as Christians. One hesitates to say it, but it is unfortunately a fact that in this new form of missionary activity, a serious hindrance is the deliberate, energetic, and often positively unscrupulous opposition of the Roman Catholic Church. Opportunities for converting heathen are plentiful, but there is no reason why persistent efforts should be made to steal the members of the Moravian Church.

The *Leper Hospital "Bethesda"* is another labor of love in this colony. There are many lepers in the country. There was great need of assistance for the pitiful sufferers. The government has an asylum for them at Groot Chatillon. There was much that could be done in addition to the government's efforts—especially in a religious way. The "Protestant Union for the care of Lepers in Surinam" built the private Leper Home "Bethesda" in 1895. A Moravian missionary was appointed director and spiritual advisor, and 5 deaconesses from the Moravian Deaconess' Home "Emmaus" in Niesky, Germany, devoted their energy to the poor lepers, who have learned to feel ever more fully at home and happy in the neat, little village built for their especial care. A children's "Leper Home" has just been added to Bethesda, (1926) but not yet furnished. 25 children are waiting to enter the Home.

Leaving Bethesda and journeying still farther up the Surinam, we soon reach Bergendal and here begins the mission among the *Bush-negroes,* estimated at about 3,000 in number. These are practically all still heathen, in contrast with the colored people of the colony, who are Christian. Such religion as these Bush-negroes have is mostly fetishism—the worship of any object as being the habitation of a deity or having mysterious and magical power. There are four main tribes of Bush-negroes—the Ancan tribe on the Marowyne and the Saramaccan tribe on the upper Surinam are the most important. Between the years 1765 and 1813 various Moravian brethren had preached to the last named tribe and not entirely without success. They baptized 107 of them, but at the expense of the lives of 9 brethren and 7 sisters and the broken health of as many more. The impossible climate compelled them to stop their efforts here.

Rev. C. W. Blijd, Ordained 1902
First Native Minister in Surinam.

Taught by such experiences, the renewed efforts among these people were

"Bethesda," our Leper Home in Surinam.

begun on an entirely new basis. In the mean time the Christian congregations in the colony had progressed so far, that it was possible to train a corps of native evangelists and ministers. These men were specially fitted to become missionaries among the Bush-negroes; the climate was not especially dangerous to them. Such native forces now serve the Bush-negro congregations, of which there are 23, with 8 preaching places.

The cost of this mission is met in various ways. The government of Holland pays the salaries of teachers in all approved schools and pays a subsidy towards church support in the colony. The native Christians pay church dues, but, as they belong to the poorest stratum of society, they can not contribute very much, and possibly, as in most other congregations, they have not yet learned to do their whole duty towards the financial support of the church. Furthermore, there is a large mission business in Paramaribo, named after the founder, C. Kersten and Co. In the course of 150 years it has grown from a very small beginning to one of the leading business firms of Surinam. By a really Christian conduct of business, as well as by various social and economic arrangements, this company purposes to exert an undoubted Godly influence among the people, in full co-operation with the preaching of the Gospel by the missionaries. All net profits belong to the mission. The amount of the profits depends largely upon the general conditions of trade. At the present time the mission treasury of the church must furnish a considerable amount of money for this mission. About 27,000 are members in good standing, and very many more are adherents and look to the Moravian Church for guidance. There are about 20 native men theologically trained, a large company of native evangelists and over a hundred school teachers.

Mrs. Weiss' Bible Class of Lepers at Bethesda.

For Further Reading and Study

These books and pamphlets may be procured from the Moravian Book Shop, Bethlehem, Pa.

History of Moravian Missions. Hutton. $2.00
Well written and supplied with maps. 550 pages, cloth.

Moravian Missions. Hamilton. $2.00
A faithful chronological record in detail.

The Fall of Torngak, or The Moravian Mission on the Coast of Labrador. Davey. Illustrated. $1.00

David Zeisberger and His Brown Brethren. Rice. Illus. $.50

Moravian Missionary Atlas. An official publication. $1.35
Excellent detail maps by Wagner & Debes of Leipzig.
Everyone interested in our missions should have this atlas.

The Nyasa Mission. Beautifully illustrated. Hamilton. $.75

Hansina Hinz. A missionary biography. Schneider. $.50

Fire and Snow. (Missionary stories). Hutton. $1.00

Moravian Missions Among Southern Indian Tribes. Schwarze. Illustrated. $2.75

History of the Moravian Church. Hutton. $1.25

History of Moravian Missions Among the Indians on the White River in Indiana. Stocker. $1.25

The Moravians in Georgia. Fries. Illustrated. $1.25

The Bicentenary Pamphlets. Six bound together in cloth. Illustrated. $.75

For those who can read German and want the most analytical and scientifically accurate historical study of our missions, including the most comprehensive bibliography in all languages:

"Abriss einer Geschichte der Brueder Mission." Cloth. Adolf Schulze. $1.50

N. B. The latest statistics and annual reports are to be found in the annual "Proceedings of the Society for Propagating the Gospel Among the Heathen." Illustrated. About 150 pages. $1.00

PERIODICALS

The Moravian Missionary. A monthly for young people. Illustrated. $.50

Moravian Missions. Illus. monthly of our missionary work. $.50

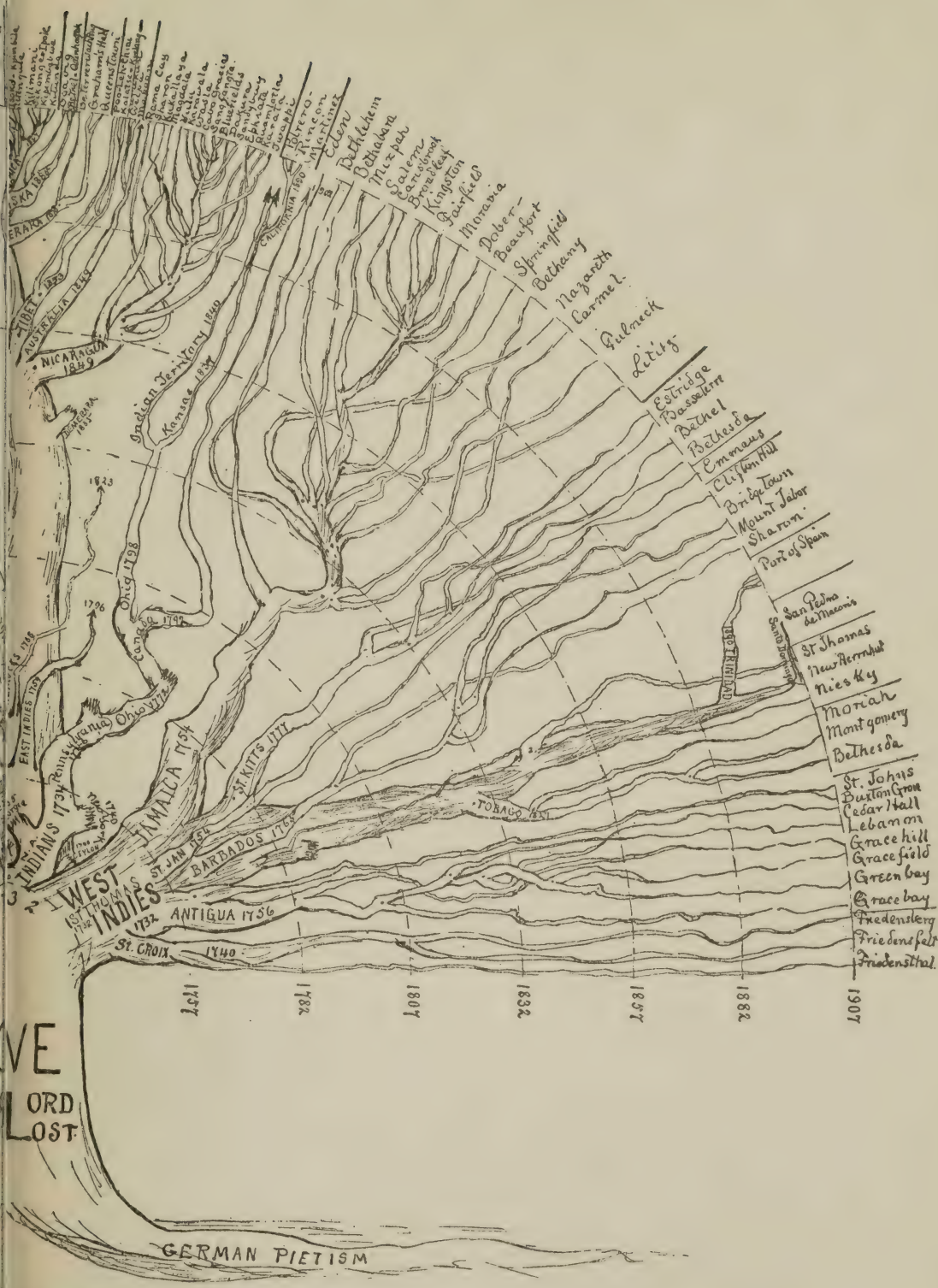
Periodical Accounts Relating to Moravian Missions. A quarterly. Illustrated. The official missionary organ. $.50
This historic missionary periodical is in its 137th year.

The Moravian. The American Moravian weekly. $2.00

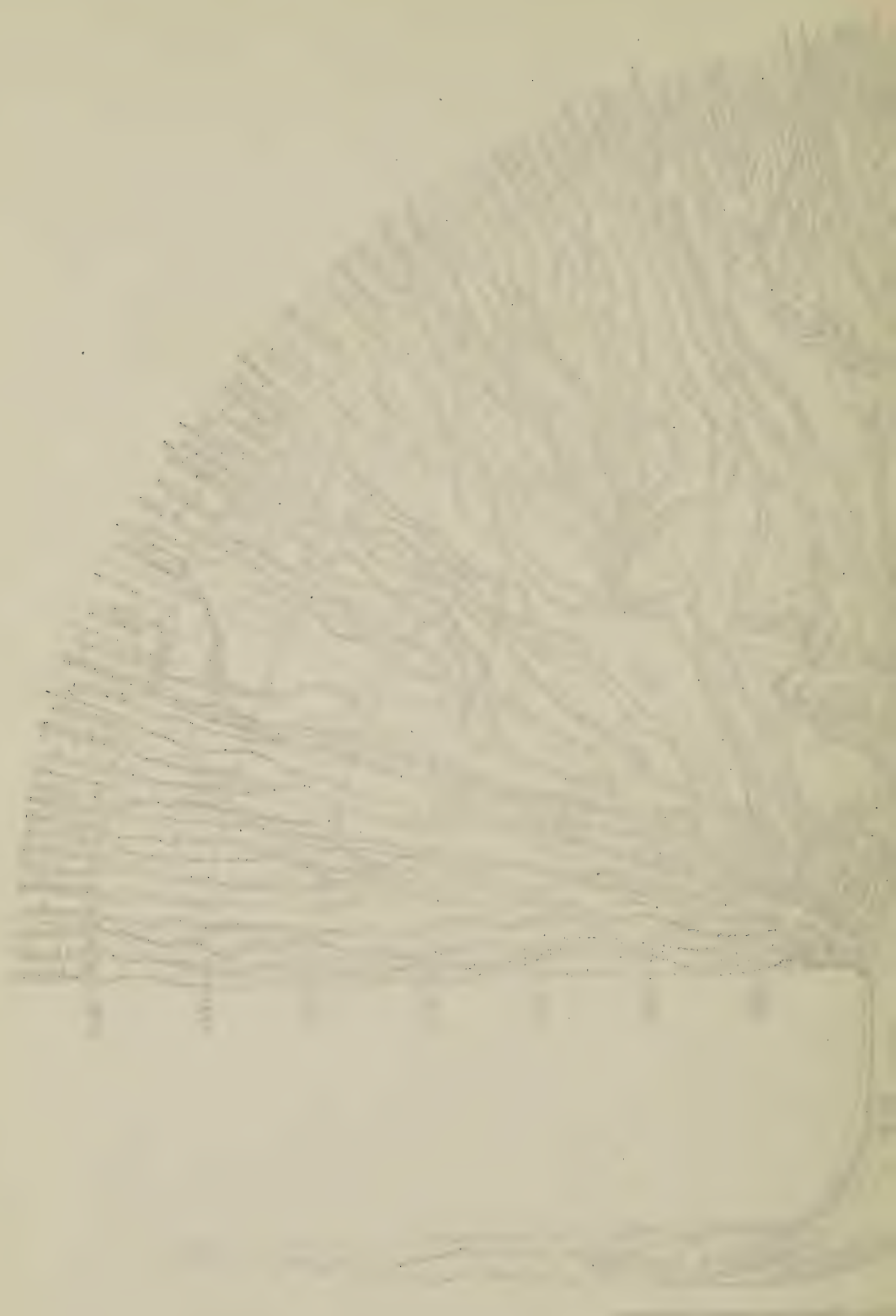
The above list contains only the newest and most available publications concerning Moravian missions. The complete bibliography of Moravian missions is large, especially in the German language. For further information the reader is invited to address

The Religious Education Board of the Moravian Church,
The Rev. S. H. Gapp, Ph. D., Chairman
69 West Church Street, Bethlehem, Pa.

Diagram of the Historical Deve



ient of Our Missions during 175 years.



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